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ABSTRACT

Based on the need to provide effective, relevant, and more engaging teaching techniques in the church, a study examined whether or not the effectiveness of secular instructional games used in adult religious education is greater than the effectiveness of religious instructional games in facilitating self-actualization. The experimental group of forty-six subjects used four selected secular interpersonal communication games and the control group of forty-six subjects used four selected religious interpersonal communications games. Subjects were volunteer members of adult religious education classes at four Unity churches in four cities in Michigan and Ohio. Each group was in the training program for four weeks (eight hours). Each group was pre- and posttested using the Personal Orientation Inventory and a questionnaire based upon the Likert method of summated ratings. Findings, based on a two-tailed t test, indicated that there was no significant difference between the groups using secular games and the group using religious games. The study concludes that the secular games used in the study are as effective as the religious games used. (The appendixes certain four secular and four religious experimental education activities, a description of the Personal Orientation Inventory, and the Likert questionnaire.) (LRA)

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A COMPARISON OF SECULAR AND RELIGIOUS EXPERIENTIAL EDUCATION ACTIVITIES IN THE ADULT RELIGIOUS EDUCATION CLASSROOM

By

Glenn Richard Mosley

B.A. Wayne State University, June 1974

M.A. Wayne State University, December 1974

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A Dissertation Submitted in Partial Fulfillment of
The Requirements for the Degree of
Doctor of Philosophy

WALDEN UNIVERSITY
NAPLES, FLORIDA
June, 1976

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ABSTRACT

The need to provide effective, relevant, and more engaging teaching techniques in the Church has been an area of concern to theologians generally and to a small number of local churchmen for nearly three decades. The literature is replete with research reports sponsored by some of the largest denominations which follow a management model rather than an educational model. Also reported in the literature is evidence that most religious research uses questionnaire, interview and observer techniques for evaluation of various teaching modes rather than using pre-test and post-test procedures, as in the present study.

The problem of the study under consideration was to determine whether or not the effectiveness of secular instructional games for use in adult religious education is greater than the effectiveness of religious instructional games in facilitating within individuals a perceived sense of self-actualization as measured by the Personal Orientation Inventory.

The experimental group of forty-six subjects used four selected secular interpersonal communication games and the control group of forty-six subjects used four selected religious interpersonal communication games.

Effects of the training program of four weeks (eight hours) per group were reported. Analysis of differences between the two groups was accomplished by means of a two-tailed t test of significance.

Although there were no significant differences between the two groups which could not be attributed to chance, the results were accepted as encouraging, showing that the secular games were as effective as the religious games, thereby making many more instructional games available to the minister and adult religious educator.

TABLE OF CONTENTS

LIST OF TABLES iv

LIST OF ILLUSTRATIONS v

ACKNOWLEDGEMENTS vi

Chapter

I. INTRODUCTION 1

Background of the Problem 1
Games as an Effective Teaching-Learning Device 3

Clergy Need to Control and Resistance to Innovation 4
Statement of the Problem 10
Importance of the Study 11
Hypothesis 12
Definition of Terms 12
Scope and Limitations 13
The Plan of this Dissertation 14
Summary 15

II. SURVEY OF RELATED LITERATURE 16

History of Gaming 16
Rationale Opposing Use of Instructional Games 18
Rationale Supporting Use of Instructional Games 20
Religious Classroom Use of Instructional Games 24
Summary 25

III. METHODOLOGY 27

Statement of Positive and Null Hypotheses . 27
Procedures Employed 28
Criteria for Selection of Games 29
Selection of Games 32
Selection of Subjects 33
Instrumentation Identified 34
Collection of Data 38
Summary 38

TABLE OF CONTENTS (CONT.)

Chapter
IV. RESULTS AND ANALYSIS OF DATA 39

Data Analysis Pertinent to Group A 40
Data Analysis Pertinent to Group B 44
Data Analysis Comparing Results of Groups A and B 44
Data Analysis Pertinent to Teacher Differences 48
Summary 48

V. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS . . . 55

Brief Restatement of the Problem 55
Review of the Procedures 56
Review of Hypotheses Tested and Results . . . 58
Implications 59
Conclusions and Recommendations 60
Limitations of the Study 62
Recommendations for Future Research 62
Summary 64

APPENDIXES 65

A. Four Secular Experiential Education Activities 66

B. Four Religious Experiential Education Activities 84

C. Description of perceived behavior, attitudes, and values measured by the Personal Orientation Inventory 100

D. Likert Method of Summated Ratings Questionnaire 103

E. Raw Data of Ratio and Subscale Scores of Personal Orientation Inventory . . . 107

SELECTED BIBLIOGRAPHY 116

LIST OF TABLES

1. Summary of Probability of Chance Differences Between Pre-test and Post-test of Group A on Fourteen Subscale Scores of POI 41

2. Summary of Probability of Chance Differences Between Pre-test and Post-test of Group A as Measured by a Likert-Type Questionnaire 43

3. Summary of Probability of Chance Differences Bewteen Pre-test and Post-test of Group B on Fourteen Subscale Scores of POI 45

4. Summary of Probability of Chance Differences Between Pre-test and Post-test of Group B as Measured by a Likert-Type Questionnaire 46

5. Summary of Probability of Chance Differences Between Post-tests of Groups A and B on Fourteen Subscale Scores of POI 47

6. Summary of Probability of Chance Differences Between Post-tests of Groups A and B as Measured by a Likert-Type Questionnaire 49

7. Mean Scores of Group A showing Teacher Difference as Measured by POI's Fourteen Subscales 50

8. Standard Deviations of Group A showing Teacher Difference as Measured by POI's Fourteen Subscales 51

9. Mean Scores of Group B showing Teacher Difference as Measured by POI's Fourteen Subscales 52

10. Standard Deviations of Group B showing Teacher Difference as Measured by POI's Fourteen Subscales 53

LIST OF ILLUSTRATIONS

1. Design for Randomization of Ss 34

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CHAPTER I

INTRODUCTION

The first chapter of the study being reported is presented in nine sections. The first section sets forth the background of the problem followed by a discussion of the effectiveness of games as a teaching-learning device. The Clergys' need to control and their resistance to using innovative techniques, followed by a statement of the problem comprise sections three and four. The importance of the study and statement of the hypothesis comprise sections six and seven, respectively. The final three sections define terms used in the study, offer the scope and limitations of the study, and the plan of this dissertation.

Background of the Problem

In every society or culture there exists a set of rules (norms), a value system, and techniques to teach the young so as to make it possible for them to live as members into adulthood with minimum difficulty. Generally there seem to be two broadly defined processes to socialize them; one is intentional instruction, and the other incidental learning, as pointed out by Theodore Sarbin (75:223-258).

The latter--incidental learning--for children and adults, involves vicarious and play activities such as various games, sports, and folk tales and songs. The former--intentional instruction--involves planned or systematic transmission of larger social and cultural groups' prescribed ways of behaving.

Formal education, both secular and religious, is an example of intentional instruction. It is the intention here to consider the use of games as an educational mode for intentional instruction, and then to relate that experience to religious educators of adults, most of whom are professional clergy.

Research reveals that there are but a few fragmented and direct censures levied against utilizing games in the secular classroom. It appears that conservative or critical words of caution and hesitation are founded on three concerns: first, a lack of empirical data to designate that the amount of either cognitive or affective learning from games is greater than that gained from the "lecture-question-answer" method (101:32); second the heavy emphasis often placed on winning (the game) may mislead the players as to the real objectives of learning (19:121); and third, games are often chosen "from our ivory towers solely on the criterion of enjoyment; and consequently, often lack any apparent underlying theoretical rationale for their use..." (120:10). "The objective of game playing should be to enable participants to

better understand some communication behavior after having played a game" (102:182).

Games as an Effective Teaching-Learning Device

In general, the rationale for using games is that they help create an "atmosphere" in the classroom in which students at various levels of ability can function together to learn communication skills, to develop positive attitudes toward others and the subject matter, and to incorporate knowledge (126:16).

Furthermore, it seems apparent that the name (game) itself is an aid for creating a uniquely refreshing environment in the classroom. When a game is being played the emphasis and attention centers on the participants rather than on the teacher--a principle quite out of time with the conservative elements. Game researcher Sarene Boocock stated that "...games change student-teacher relationships, since the exercises, at least in theory, are self-disciplining and self-judging..." (94:14).

In games the participants' attitudes are being formed under the guise of play, and by virtue of the game design, many such activities are playable without the teacher functioning as leader.

Considering the continually increasing use of games in business corporations, therapy groups, and educational institutions, a natural question arises: "Why do so few adult religious educators and ministers utilize

games in teaching?"

Clergy Need to Control and Resistance to Innovation

Adult religious educators (as distinct from Directors of Religious Education who are typically involved with Youth Education programs) and ministers appear to experience what is often called an "occupational hazard". Because people turn to them for help in personal needs, the professional clergy frequently pretend that there is enough information and knowledge to provide solutions and to predict outcomes to peoples' problems. Religious educators John and Lela Hendrix indicate that there is a temptation to want to control situations and often people, with whom they make contact; a temptation to try to resolve every problem and to leave no question without a final answer (40:159).

A variety of reasons for the development of these "all-things-to-all-people" characteristics emerge. Congregations and class members in great personal need often turn to their clergyman or adult religious education director or teacher, looking for assistance in meeting a problem; often they ask for specific advice. All too frequently professional clergy abdicate their responsibility and offer that advice, instead of helping the person pursue the answers, or at least, the sequence of events, which will best suit his personal needs.

Those personal needs repeatedly seem to be ignored

from the pulpit as well as in personal contact. Because of little or no opportunity for feedback during sermon presentation, clergy, caught up in the stimulation of a message prepared in the study, appear to make little or no effort to direct their messages to the personal needs of people, making them usable in daily living.

A layman, Pierre Berton, expressed the feelings of many people outside organized religion when he stated that today's sermons are "...spiritless, irrelevant, dull, and badly delivered" (9:96-97). Professional clergy dispute the conclusions reached by layman Berton, but find it difficult to ignore the incriminating views offered by theologian Helmut Thielicke that "preaching itself has decayed and disintegrated to the point where it is close to the stage of dying" (83:1-2).

The Berton and Thielicke conclusions are supported in doctoral research by Ronald Parsons who tested lay people in the metropolitan area of Detroit, in meetings held promptly after the worship service. He found that not even one-third of the people tested could give a relatively clear statement of either the "question" or the "answer" suggested in the lesson. Parsons concluded, "The Church and sermons are experiencing widespread criticism for failing to communicate meaningfully in contemporary society" (122:184).

The concern among theologians regarding effective teaching techniques and effective teachers in the church

grows in both intensity and frequency. At the same time, among ministers and religious educators at the local church level, there is developing a separation between those who still contend that preaching is the central fact of teaching and those disillusioned by their own and others' ineffectual teaching via the preaching mode (71:21).

There is no lack of admonishing on the part of theologians for adult religious educators and ministers to keep current in their programs and curricula. One early plea by Ernest Chave stated:

> The atomic bomb has revolutionized the attitudes of people toward war and international relationships, and further discoveries in atomic energy may change socioeconomic life more than anything in ten thousand years...When religious educators cease making religion coextensive with Bible knowledge and theological fluency and actually come to grips with the problems which ongoing life presents, they may expect to get co-operation and intelligent interest on the part of thinking men and women in every sphere of life. (23:142-143).

There is an increasing number of similar messages among laity and theologians speaking to the urgency of the need for change. However, it seems that ancient rituals still pervade religious classes and services and the very warp and woof of the majority of churchmen themselves.

Ritualized behavior in worship services prevents immediate feedback and supports ministers and adult religious educators in believing that "The spoken sermon is the focal point of the Gospel in contemporary life" (80:1). Far too many clergy seem to feel that their responsibility for religious education begins and ends with the pulpit-

delivered sermon.

Most states have legislation forbidding anyone from interrupting a clergyman during a pulpit address. Members of congregations rarely are aware of such laws because they would not consider doing so anyway, although the clergy are aware that those laws exist. Civil statutes, and ritualized behavior all contrive to make the clergy, and because of the "halo effect" (24:508), religious educators generally, irreproachable. The clergyman's proclivity for social supremacy is often manifested by assuming the role of universal spokesman, and fostered by a passive laity elevating him to a position of special status, "...which is a yesterday-structure" (71:105).

The professional in religious life usually will not allow anything to chance because of an inherent fear of not being in control which in turn "...evokes a fear of being caught in a mistake" (40:159). It is for this reason it appears, that a good number of clergy avoid games and experiential education activities as teaching-learning devices, and even avoid small groups. Those who try games and experiential education activities know that considerable doubt and unsureness emerge. It is in this air of uncertainty that new values may be adopted. About this type of learning environment, Hendrix and Hendrix said:

> Leadership attempts to design an environment in which people can choose form a variety of learning patterns and try out new ones if they wish. The advantage of

> gaming is that a person can be presented with a life situation that allows him to deal with it on his own terms, without having a new sequence interposed on him (40:160)

It is possibly in an effort to avoid the interposing of a new sequence on the clergyman himself that denominational leaders and theological educators often find strong resistance to a new concept even of the clergyman himself. On the one hand, as noted by theologian/psychologist James Dittes, the clergyman may have a considered--but never well-realized--desire for close relationships. He may also desire to develop a style of preaching and teaching which breaks with tradition, and which is effectively involved with real issues, and which "tells it like it is", while at the same time having such a habitual reliance on rules as to be unable to break with tradition to fulfill those desires. The openness, spontaneity, freedom, and trust which the minister should share is thwarted by his own shield of preoccupation with conformation, rules, protocol, calculating outcomes, magnifying others' approval and disapproval and all of the other restraints and cautions which prevent his having uninhibited engagement with people and events (28:438-439).

Not only do denominational leaders and theological educators find resistance to new self-concepts, but also to new concepts of religious education and worship, especially when those concepts intend to evoke experiences of grace and practice in Christian freedom. More so among those clergy particularly impelled to measure their own

achievements, and those of the layman "...in such terms as the ability...to recite correct creedal answers, to support the...organization, to behave consistently with clear traditional rules of conduct" (28:439).

Dittes enlarged upon the preceding thought:

> ...The one who has trained himself to be good, to do well, to know the right answers as a way of earning important emotional gratifications, is much more likely to impose such strategy and obedience to the law on the adults and children of his congregation than he is to be able to open to them an experience of unmerited, unconditional grace, proffered without regard to conditions of right and goodness (28:439).

Dittes further warned that the theorized portrait of the clergyman is one of extreme caution and resistance to change in a time of sociological revolution. The clergyman often avoids risking embroilment or commitment, and remains safely distant. "When the moment for church reform comes, he is more likely to ask for credentials and agenda until the moment passes" (28:439).

Although the majority of the clergy seem to resist innovation in teaching techniques, and change in general, theologian Clyde Reid notes that an increasing number of ministers and religious educators <u>are</u> using games and experiential education activities as learning-teaching devices in both large and small groups (not therapy), and many have been doing so for the past decade (70:17). However, the majority of those doing so seem to rely almost entirely on games and experiential education activities produced by churches and religious publishing

houses (121:18). This fact may also reflect the apparent need of religious educators to still maintain control, leaving no possibility for anxiety during the teaching process.

Statement of the Problem

Considering the vast store of secular games and experiental education activities as teaching-learning devices used in the fields of business, economics, political science, sociology, psychology, and education, in contradistinction to the small number of similar teaching devices produced by churches and religious publishing houses, two spontaneous questions arise: (1) "Do ministers and adult religous educators need to remain limited to games and experiential education activities produced by churches and religious publishing houses?" and (2) "Can the effectiveness of adult religious education be increased by also using secular games and experiential education activities?"

Answers to these questions require serious consideration on three planes: (1) to ascertain "why" the concern and apparent challenges levied at games and experiential education activities as teaching-learning devices in both secular and religious settings; (2) to examine and select interpersonal communication experiential education activities for use in this study; and (3) to evaluate and compare quantitatively interpersonal communication experiential education activities selected from both the

secular and religious fields.

Importance of the Study

This study grows out of a lack of information on measurable affective learning made by individuals in religious education programs, and the importance of this study derives from its rarity in the religious field; namely, using pre-test and post-test procedures rather than the more popular questionnaire, interview, and observer techniques common to religious education research.

After reviewing hundreds of religion-related studies, Sociologist Allen Barton stated that:

> ...with a few outstanding exceptions, methodological weakness is the major failing of the body of research being reviewed. A notable breakthrough in this vital but confused field could be achieved if the technical level of the work could be brought up to the standards current in other fields. Those who are working with man's highest concerns can use no less then (sic) the best available research tools (6:837).

Research sponsored by religious groups is rarely reported in scientific or educational circles. Millions of dollars expended by research departments of some of the largest denominations, e.g., Southern Baptist, United Presbyterian, and Lutheran Church in America, produced, until 1960, studies considered to be private and were seen only by publishers of periodicals and books in the religious education field, program planners, and curriculum developers. Even so, religious educator Merton Strommen said, "Most of the studies they have sponsored follow a management rather than an educational model"

(81:801).

Hypothesis

The hypothesis of this study is that games and experiential education activities devised for use in secular situations are more effective in facilitating within individuals a perceived sense of self-actualization than those games and experiential education activities produced by churches and religious publishers. If this hypothesis is confirmed it would suggest that ministers and adult religious educators would profit by augmenting their current store of games and experiential education activities by using similar teaching-learning devices planned for use by sociologists, psychologists, and others in the study of human behavior under various conditions.

Definition of Terms

The remainder of this text contains terms which are used interchangeably and another which is abbreviated. Therefore, a few clarifications and operational definitions are appropriately in order.

The first term for definition, "interpersonal communication," may be advantageously divided. Using the second word first, "communication" can be described as a transactional process involving an intelligent sorting, selecting, and sharing of symbols in such a way as to help another elicit from his own experiences a meaning or response similar to that intended by the

source. Educator/Psychologist Raymond Ross states that communication should be recognized as a process and not simply a transfer of meaning (73:57).

Putting the two words, "interpersonal communication" together, specialists in the field, Kim Griffin and Bobby Patton, have said that the term is "...concerned with the face-to-face confrontation between people who are consistently aware of one another" (34:5).

"Experiential education activities" refers to materials whose design is to promote experience-based learning, and they include role playing, action parables, simulation, and any structured activity designed to teach a subject, skill, understanding of self and/or others, or to effect changes in attitudes and behavior. Rather than always using the full term, "experiential education activities," this study will interchangeably use a coined abbreviation, "x-edacs."

Finally, "games" refers to instructional materials and activities designed to effect experience-based learning and is used interchangeably with the term, "x-edacs," as defined above.

Scope and Limitations

The first limitation centers on the negative inclusion of material; that is, what was not considered in the study; (a) games outside the area of interpersonal communication were not considered, and (b) games for ages under eighteen were not considered.

Material included in this study considers: (a) practical, "structured experiences" (66:3), which emphasize the content of a message, with verbal and non-verbal qualifiers, and "meta-communication" (38:262) factors; (b) examples of games whose purpose is that of emphasizing interpersonal communication and self awareness-inducing principles; (c) a selection of eight games in the genre of games whose design was to promote experience-based learning; and (d) games whose value or significance in any classroom depends on the application, intent, briefing, and debriefing session, conducted by the instructor.

In order to establish a degree of recency and yet be inclusive, only games published from 1967 to 1975, with emphasis on 1973, 1974 and 1975, were utilized.

The Plan of this Dissertation

The first step (Chapter II) comprises a review of the literature relating to religious education, to gaming generally, and to instructional game-playing specifically.

The second step (Chapter III) presents the methodology; that is, the research design, procedures employed and their rationale, selection of subjects, and selection of materials used. This step also identifies instruments and the rationale behind their use, and the means for collecting data.

The third step (Chapter IV) presents the results

of the research and analysis of the findings.

The fourth and final step (Chapter V) summarizes in a brief restatement of the problem and procedures, discusses the inferences, draws conclusions, and suggests possibilities for future related studies.

Summary

In Chapter I, the writer addressed the potentiality for more effective teaching-learning programs in churches by using secular games and x-edacs in addition to those games and x-edacs produced by churches and religious publishing houses.

The problem and hypothesis were stated, along with a statement on the importance of the study. The chapter ended with sections defining terms used in the study, offering the scope and limitations of the study, and outlining the plan of this dissertation.

CHAPTER II

SURVEY OF RELATED LITERATURE

The purpose of this chapter is to provide a review of topics relevant to the present study and an overview of research and theory. Significant literature was reviewed in four areas identified as being pertinent to the study: (1) history of gaming; (2) rationale opposing the use of instructional games; (3) rationale supporting the use of instructional games; and (4) religious classroom use of instructional games.

History of Gaming

Although games are still somewhat recent in education, both secular and religious, there is nothing new about gaming itself. Although they do not approximate what is called "games" in this study, Elliott Avedon and Brian Sutton-Smith record examples to quantify the age of gaming:

> Archeologists recovered a Sumerian game board (ca. 2600 B.C.) from the royal cemetery of Ur of Chaldees. Similarly, "Morris" type (complex versions of tick-tack-toe) have been discovered cut into the cloister seats of the cathedrals of Westminster Abby, Canterbury, and Glouster, dating from A.D. 1300 (4:21).

Further evidence illustrating the history of gaming as well as the universal appeal of gaming is provided by Elliot Carlson:

> ...war games are as old as gladiators and jousting knights, who used them to develop alternative tactics and strategies. Since med-seventh century, when

> a group of Prussian generals adapted chess for an exercise called King's Games, games played on table tops provided a respectable means for the study of war and maneuver (19:62).

In further establishing the historicity and effect of gaming, Sarene Boocock and E.O. Schild quoted game theorist Johan Huizinga, who stated that "all phenomena from law to the arts are rooted or arise in the form of games, contests or other types of play, and that pure play is one of the main bases of civilization" (14: 54). From an historical overview then, two important characteristics inherent in the game design and in the actual playing of a game emerge: (1) strategy, and (2) universality.

More recent phases of the history of instructional gaming were reported by Boocock and Schild. They indicated that during the years 1963-1965, game researchers tried controlled experiments with instructional games which led to three sobering conclusions: (1) that instructional games were not a panacea for all educational ills; (2) that instructional games in their form at the time (1968) had serious flaws; and (3) that neither standard tests nor the unrefined instruments designed to evaluate particular games were adequate measures for the impact of games (14:16).

The somewhat unsettling results of early experimentation led to two different attitudes toward the technique of teaching by means of instructional games.

The first was that games do teach--but that the experimenters did not know why or how. The result was that they did not know what to look for in research on instructional games. This attitude was illustrated by game researchers H.B. Thorelli and R.L. Graves, in an appraisal of management gaming: "We know little about the effectiveness of management games as an instrument of instruction. Indeed, we do not even know for sure how to distinguish a good game from a bad one" (84:25).

The second attitude which developed from early experimentation was to become extremely circumspect about the effectiveness of instructional games at all. It was acknowledged that games did produce limited effects, primarily in the area of motivation. In summarizing and synthesizing a number of experimental reports, Cleo Cherryholmes concluded that games do motivate, but that there was no comprehensive evidence that they teach either facts or problem-solving skills, or that they elicit critical thinking, any more effectively than other modes of learning (97:4-7).

Rationale Opposing Use of Instructional Games

Although the censures are repeated by many authors, research reveals that there are but a few fragmented censures levied against the use of games in the classroom. Basically, there are three main areas of concern; (1) a lack of empirical data to designate that the amount of learning (either cognitive or affective), from games is

greater than that gained from the lecture and question-and-answer method (101:32); (2) the heavy emphasis often placed on competition and winning the game, rather than on collaboration for a common goal of learning may mislead the players as to the real objectives of the game (19:121); and (3) games are often chosen by teachers solely on the criterion of enjoyment, apparently with little or no underlying theoretical rationale for their use (120:10).

Closer examination of these "concerns" reveals the presence of a single, dominating issue; namely, how these sceptics define "learning." One has only to realize that attempts to define learning are traceable, according to educator Morris Bigge, to at least ten contrasting "theories of learning" (12:10-11). The theory of learning under which a person is educated may impede his acceptance of a theory and/or concept that appears innovative. This might account for the apparent "lag" in educational practices by its practitioners.

In spite of the antiquity and universal appeal of gaming, it was until quite recently that the Spencerian concept of games, and play in general, strongly dominated educational learning theories (14:53). Herbert Spencer considered games a kind of luxury item, something a culture could afford after it has taken care of its "real" needs (14:53). This view is still cherished by many educators, particularly in the religious field.

Another implication arising from game designation

purports that playing a game is not serious, that it is not work, and that it is a break from the formality of the classroom. It seems entirely possible that criticisms and misunderstandings exist because the concepts inherent in educational game usage have been distorted. Appropriately then, the following describes those concepts and principles unique to this learning device.

Rationale Supporting Use of Instructional Games

There have been several post-Spencerian analysts--chief among them, Frank Knight, Georg Simmel, John Dewey, George Herbert Mead, Jean Piaget, and James Coleman--whose expert pro-gaming theories were delineated by Sarene Boocock (14:54-62).

The field of games appears to be a fascinating means by which sociologists and psychologists may study human behavior under various conditions. One quickly realizes that the amount of literature theorizing and defining games and x-edacs, outside the religious field, is proliferating.

Part of that theorizing and defining was done by Clark Abt when he stated that a game is "...any contest (play) among adversaries (players) operating under constraint (rules) for an objective (winning, victory, or payoff)" (1:3). If game-developer Abt's definition is valid, then the whole concept of games is probably common knowledge. Common knowledge, that is, if games are

regarded as only amusements or sports activities. However, if that enjoyment-athletic relationship is expanded, one realizes for example, as pointed out by game theorist Anatol Rapoport, that for the professional gambler and athlete, games are a very serious business (68:109-111). "Serious" is used here to refer to the purpose of a game. Chess, no matter how seriously it is taken, exists for the entertainment of its participants. Thus, serious games, "...no matter how much fun they are, have as their primary purpose something other than the entertainment of the players" (35:3).

An individual's livelihood may depend upon how he plays the political, corporate, romantic drive, or military games. At the risk of over-simplification, those games which depend upon communication between two or more persons in some type of social setting to be played are called informal. The rules for informal games are implicit, that is, the rules evolve as the game takes place. An expanded, specific definition of a game as extracted from the game theories of Alice Gordon, is essentially a simplified

> ...slice of reality. Its structure reflects a real-world process that the designer wishes to teach or investigate;...the informal game also serves as a vehicle for testing that process or for learning more about its workings (35:9).

Game developers P.J. Tansey and Derick Unwin maintain that it is not necessary to compare games with traditional classroom methods; that is, "...if the game is well-

constructed it must be at least as good a teaching method as chalk talk, or projects, given all the other variables inseparable from any classroom..." (82:59). Games, then, justify themselves by being alternative methods to those currently employed. Undoubtedly, information gain and learning of concepts will vary from game to game as does the amount of learning from the lecture-discussion method so popularly employed (100:27), by secular and religious educators alike.

Generally, Hall Sprague and Garry Shirts point out, the rationale for using games is that they help to create an "atmosphere" in the classroom in which students, varying in ability, can function together to learn and to develop positive attitudes toward others and toward the subject matter (126:16). Tansey and Unwin indicated that during the time of play, the student becomes an active element on participant in classroom activities. Appropriately then, if teachers can increase that participation by using a rather "frivolous" tool, perhaps that same method can be successful in channeling the enthusiasm generated by playing games into a serious enjoyment in the business of learning. In addition, Tansey and Unwin noted that games tend to give purpose to learning without the participant being aware that he is learning (82:25).

Game theorists categorize games according to; (a) outcome attributes; (b) skill development; or (c) design pattern (common element). A more accurate delineation and

identification of games, considered by many researchers as being universal to all games, has been compiled by Avedon and Sutton-Smith; they call them "ten structural elements" (4:422). It follows then, that the ten game elements reviewed below in this Literature Survey Chapter provided additional data for the learning theory criteria outlined in the Methodology Chapter of this dissertation.

By combining the work of mathematicians, behaviorists, and recreation personnel, the elements identifiable in games are: (1) Purpose of the game; aim, goal, intent; (2) Procedure for action; specific operations, method of play, required courses of action; (3) Rules governing action; fixed principles that determine conduct and standards for behavior; (4) Number of required participants; stated minimum/maximum need for action to take place; (5) Roles of participants; function and status; (6) Results or pay-off; (7) Abilities and skills required for action; (8) Interaction patterns; (9) Physical setting and environmental requirements; man-made or natural; and (10) Required equipment; (man-made or natural artifacts) (4:423-425).

Expanding these structural elements in order to accomodate interpersonal communication games necessitates restatement and alteration. A survey of academic game materials resulted in a compilation of qualities or elements that this writer deemed effective methods for substantiating the merit of interpersonal communication games: Title-

Originator (if such information is available); Cost (if such information is available); (1) Skill development; (2) Objective and application; (3) Purpose of game or activity; (4) Number of players; (5) Level of playing ability (for this study, age level is at least 19) (6) Approximate length of playing time; (7) Rules for play: (8) Pay-off or outcome; and (9) Materials required.

Close examination of these elements reveals that the above criteria are extensions of the definition of games by William Gorden:

> Academic Games...include only those activities within an educational environment which; (a) include an element of play: (b) have definite limited boundaries and consistently quantifiable payoffs or penalties; and (c) are directly or analogically helpful to information gain and/or understanding or concepts in a scholarly discipline (100:28).

Religious Classroom Use of Instructional Games

While reviewing the literature concerning the history of gaming and the rationale for and against using instructional games in the classroom, an interesting phenomenon became apparent: games and experiential education activities abound in secular educational endeavors (education, sociology, psychology, commerce, etc)., while they are slowly increasing in religious circles. There is no review and evaluation literature of those adult religious education activities which have been developed.

Boocock and Schild noted in 1968 that at that

early date of using instructional games in the secular classroom that it was not surprising that there was no rigorous research evaluating games since most researchers were still concentrating on designing games (14:16). To deal fairly with adult religious educators and ministers in local churches today, perhaps that same statement could be made to account for the lack of adequate experimentation to evaluate the use of games and x-edacs in the religious education classroom. There is an increasing number of game activities (see "Pamphlets and Periodicals" in the Selected Bibliography of this dissertation for gaming newsletters) being produced by churches and religious publishing houses. However, thus far, studies have been limited to the more popular questionnaire, interview, and observer techniques common to religious education research, rather than using the pre-test and post-test procedures of experimental research. (6:837).

Summary

The first part of this chapter dealt with the history of gaming and with the rationale both against and for the use of instructional games as teaching-learning devices. The latter part of this chapter noted the lack of experimental research in evaluating games and x-edacs used in the adult religious education classroom.

When games are used in conjunction with other materials, they can provide useful points of departure

for discussion and involvement. At best then, games can supplement other educational programs, reinforcing, through active participation, material tnat often seems abstract in a textbook, lecture, or a sermon. If nothing else, they can convey to the participant an awareness of the variables which affect interpersonal communication skills, behavior, and resulting self-awareness. At worst, using interpersonal communication games and x-edacs as a teaching-learning device provides participants with educational pursuit, cloaked in an aura of enjoyment.

CHAPTER III

METHODOLOGY

This chapter is concerned with the research procedures employed in investigating the problem. It is divided into seven sections including a statement of positive and null hypotheses; statements of research procedures, including criteria for selection of games, game selection, and subject selection, are followed by a review of the evaluative instruments which were used in the study. A section on the collection of data closes out Chapter III.

Statement of Positive and Null Hypotheses

The hypothesis of this study is that games and experiential education activities devised for use in secular situations are more effective in facilitating within individuals a perceived sense of self-actualization than those games and experiential education activities produced by churches and religious publishers. If this hypothesis is confirmed, it would suggest that ministers and adult religious educators would profit by augmenting their current store of games and experiential education activities by using similar teaching-learning devices

planned for use by sociologists, psychologists, and others in the study of human behavior under various conditions.

The null hypothesis (H_0) is that there will be no significant difference at the $p<.05$ level in self-actualization between groups using secular games and experiential education activities and those groups using religious games and experiential education activities.

The .05 alpha level was chosen as an appropriate rejection level since in the study under consideration, the consequences of a Type I error did not appear to be so critical as to require a .01 alpha level. The H_0 was statistically tested using a two-tailed t test of significance.

Prior to a quantitative comparison of the post-tests of experimental Group A and control Group B, it was necessary to analyze the data pertinent to pre-test and post-test differences for each Group. This analysis was performed by comparing the pre-tests and post-tests of the fourteen subscale scores of the Personal Orientation Inventory and the scores of the Likert Method of Summated Ratings Questionnaire, for each group, A and B.

Procedures Employed

This study used Experimental Research as its methodology in an effort to quantitatively compare games and x-edacs devised for use in educational institutions, business corporations, and other secular situations, with games and

x-edacs produced by churches and religious publishers.

Criteria for Selection of Games

In direct opposition to the proliferation of gaming materials available in other fields of education noted in Chapter II of this dissertation, and although occasional books with adult religious education games exist, there appears to be no comprehensive resource book(s) describing or evaluating religious education games yet published. To name just a few in other fields, educators David Zuckerman and Robert Horn listed instructional games and simulations for social studies, geography, business, vocational training, mathematics, urban affairs, and economics (88:3, 99, 107, 119, 239, 249, 257).

Because of the lack of a specific reference cited above, this writer developed a set of learning theory criteria which follow, as a background for selecting the eight games used in this study.

After many years of experience as an educator and a therapist, psychologist/educator Carl Rogers synthesized his own and others' innovative techniques into a theoretical base for effective learning. The following are Rogers' verbatim synopses of those ten basic theories:

> (1) Human beings have a natural potentiality for learning...; (2) Significant learning takes place when the subject matter is perceived by the student as having relevance for his own purposes...: (3) Learning which involves a change in self organization--in the perception of oneself--is threatening and tends to be resisted...: (4) Those learnings which are threatening to the self are more easily

> perceived and assimilated when external threats are at a minimum...; (5) When threat to the self is low, experience can be perceived in differentiated fashion and learning can proceed...; (6) Much significant learning is acquired through doing...; (7) Learning is facilitated when the student participates responsibly in the learning process...; (8) Self-initiated learning which involves the whole person of the learner--feelings as well as intellect--is the most lasting and pervasive...; (9) Independence, creativity, and self-reliance are all facilitated when self-criticism and self-evaluation are basic and evaluation by others is of secondary importance...; (10) The most socially useful learning in the modern world is the learning of the process of learning, a continuing openness to experience and incorporation into oneself of the process of change (72:157-166).

Of the ten criteria above, six were identified as standards for judging and selecting the four religious games and the four secular games investigated in this study. A restatement of the six criteria and definitive annotations follow.

First, it was considered that number two above. "Significant learning takes place when the subject matter is perceived by the student as having relevance for his own purposes," was an important standard for judging and selecting the eight games investigated. Rogers uses the analogy of the difference of learning likely to occur between two college students taking a course in statistics. If one student is conducting a research project and needs the information the statistics course provides in order to finish his research and further his career and the second student is taking the course because it is required to remain in the university, there is little question as to the differences in learning which eventuate (72:158).

To further illustrate, adult religious educators need to see that instructional game objectives, especially those based upon Scripture, have identifiable relevance to the student's modern-day experiences.

The second criteria deemed important as a judging and selecting standard for instructional games used in this study was number four, "Those learnings which are threatening to the self are more easily perceived and assimilated when external threats are at a minimum;" the third criteria, number five, is an extension of the second: "When threat to the self is low, experience can be perceived in differentiated fashion and learning can proceed." A supportive, understanding environment and an encouragement of self-evaluation tends to remove external threats of ridicule because deficiencies are exposed, and permits the student to progress in his learning because he is not paralyzed by nervous apprehension (72:159-160).

The fourth criteria for consideration is number six above: "Much significant learning is acquired through doing." Placing a student in direct experiential encounter with practical problems is an effective means of teaching because the student is trying to cope with the challenges of his daily experience (72:162).

The fifth criteria is number seven above: "Learning is facilitated when the student participates responsibly in the learning process." Evidence from industry and the field of education indicates that learning is

maximized when the student discovers his own learning resources, constructs his own problems, exercises discretion in his own course of action, and then lives with the consequences of those choices (72:162).

The sixth and final criteria for this study's purpose is number eight among Rogers' criteria; "Self-initiated learning which involves the whole person of the learner--feelings as well as intellect--is the most lasting and pervasive." It is felt that a "gut level" type of learning is more profound and pervasive than is learning "only from the neck up." About this type of learning Rogers notes:

> ...An important element in these situations is that the learner knows it is his own learning and thus can hold to it or relinquish it in the face of a more profound learning without having to turn to some authority for corroboration of his judgment (72:163).

In view of the many game books and newsletters being published by commercial houses, with thousands of games therein, this writer necessarily restricted the number of games for consideration. It seemed worthwhile to extrapolate a selection of games from the milieu of games, which embody the theoretical principles of learning noted in those items drawn from Rogers' ten criteria above.

Selection of Games

The first step in selection was to compile a list of fifty secular games, using their stated objectives as a guide for inclusion in the list. The names of the fifty

games were then placed in a box; four were drawn, thus providing randomization. These games were labeled for use in experimental Group A (see Appendix A).

Using the stated objective of the four games thus selected as a guide, this researcher then contacted six ministers and religious educators who use the game methodology in their classrooms and asked them to provide the names of their games which would best accomplish the stated objective for each of the four secular games. Those responses were also placed in separate boxes, according to objectives, and one for each of the four categories was drawn for use in the control groups. These games were then labeled for use in control Group B (see Appendix B).

Selection of Subjects

Subjects (Ss) participating were volunteer members of adult religious education classes at four Unity churches in four cities in the states of Michigan and Ohio. The classes consisted of four sessions of two hours, each, for all sections of classes. Participants counted off at the first session and kept the same number for each session thereafter. To provide randomization, in three of the teacher-led groups, the "odds" were the sample population and in the other three, the "evens" were the sample population, for each genre of gaming. (see Figure 1.) The sample population N=46 in each group, A and B.

Teacher	1	2	3	4	5	6
Ss in Secular Games	O	E	O	E	O	E
Ss in Religious Games	E	O	E	O	E	O

Fig. 1. Design for randomization of Ss

This writer taught four classes in each genre of games during the Fall and Winter, 1975-1976. To offset the effect of teacher impact and experimenter bias, five minister-teacher colleagues taught identical games at their respective churches. Each taught two class sections; one using the secular games and the other using religious games. The study was also controlled for experimenter bias by extracting the games to be used from their source, labeling the games only "A" and "B", and by not informing the other teacher-facilitators either of the source of the games or of this study's hypothesis.

Often, experimental studies comment on the differences in time of day affecting the responses being studied. Since five of the 12 class sections were taught between 9 a.m. and 12 Noon, two were between 1 and 5 p.m., such factors as fatigue, interest, and motivation were assumed to be controlled. The Ss' individual differences relative to these factors were impossible to determine.

Instrumentation Identified

This study utilized the Personal Orientation In-

ventory (POI), (for a description of perceived behavior and values measured, see Appendix C, and for detailed analysis, see Shostrum in Buros, 18:288), and a Questionnaire, based upon the Likert Method of Summated Ratings.

The Personal Orientation Inventory has two Ratio scores, each producing two subscores, and ten subscale scores producing fourteen scores (For POI raw scores, see Appendix E), and is a self-report instrument for assessing values, attitudes, and behavior relevant to Abraham Maslow's concept of the self-actualizing person (57). However, if a S finds it difficult, or is unable or unwilling to report his own reactions accurately or objectively, education researcher John Best notes that personality measures generally "...may be of limited value" (10:191).

In investigating limitations of the Personal Orientation Inventory used in situations other than for individual counseling, R.R. Knapp administered the POI to eighty-six beginning psychology students in a representive liberal arts college with instructions to respond as though they wished to make a good impression upon a prospective employer (103:168).

The results of the "fake good" set were compared with the scores of another sample of introductory psychology students at the same college. Not all the obtained differences were in the direction of greater self-actualizing. Inspection of the "fake good" profile revealed that it was not representative of the profiles of individ-

uals who are self-actualizing (103:168).

Using the same "fakability" approach to their study, John Braun and Dolores LaFaro concluded that lower scores resulting from efforts to make good impressions or appear well-adjusted on the Personal Orientation Inventory indicated a resistance to faking which was not expected, making the POI "unique among self-report instruments" (95:299).

In addition to the POI, a questionnaire based upon the Likert Method of Summated Ratings (see Appendix D) was also used to measure a perceived sense of self-actualization accomplished by the Ss.

This writer constructed the questionnaire to be as internally consistent as possible; it contains twenty-five items. A pilot study was conducted at Detroit Unity Temple in August and September, 1975, to test the instruments's internal consistency, by administering to a number of Ss prior to beginning the data-gathering class sessions, following the advice of education researcher Gilbert Sax who has said that "...the most defensible method of determining which items should be retained and which should be eliminated is to correlate the item score with each individual's total score" (76:220).

The twenty-five item scores having the highest correlation with individuals' total scores were retained from the original list of forty items which were administered to the pilot study participants.

After each statement the Ss were asked to respond on a five point scale: "strongly agree," "agree," undecided," "disagree," and "strongly disagree." The scales were scored by assigning values from five to one for each alternative, with five being at the favorable end of the response continuum. The Ss tested reacted to every item-statement by marking one of the five possible responses on the basis of the extent to which they were willing to endorse it. The score was then computed as the sum of the weights of each response checked, a high score indicating a highly favorable attitude, and a low score, the opposite. The highest possible score on this scale of twenty-five items was 125 and the lowest 25, subject to deviation in either case if the S neglected or omitted one or more response(s).

Weaknesses in the Likert Method include the fact that it is unlikely that a S can react to a short statement in the absence of real-life qualifying situations in a way that is valid and that although anonymity is assured, there is still the possibility that someone will respond as he thinks he <u>should</u> feel instead of the way he <u>actually</u> feels.

In spite of limitations of a questionnaire, the Likert Method, which measures attitudes, has merit and can be used profitably until more precise measurements are developed (10:179).

Collection of Data

Each of the six minister-teachers administered both the Personal Orientation Inventory and the Questionnaire to all Ss in each class section prior to beginning the games and again as a post-test at the conclusion of the four-week period. The use of the two instruments outlined above allowed assessment of Ss' perceived change in values, attitudes, and behavior relevant to Maslow's concept of the self-actualizing person (57).

Summary

In this chapter, the hypotheses were stated, followed by sections in which research procedures, criteria for selection of games, selection of games, and selection of subjects were discussed. A review of the evaluation instruments and the pre- and post-test procedures was presented. The chapter ended with a section outlining the collection of data.

CHAPTER IV

RESULTS AND ANALYSIS OF DATA

Results of the data collected during this study are presented below. Since there were two groups whose results were tested and compared by using two different instruments, the analysis of data is divided into four main sections. The first is of the data pertinent to Group A as evaluated by both the Personal Orientation Inventory (POI) and the Questionnaire based on the Likert Method of Summated Ratings. The second section evaluates pre-test and post-test of Group B, using both instruments for measuring; the third section compares the post-test results of Groups A and B using both the POI and the Questionnaire. The fourth section compares the effects of teacher differences. A summary of the statistical analyses performed is presented at the end of the chapter.

This study had a single hypothesis, namely: that games and experiential education activities devised for use in secular situations are more effective in facilitating within individuals a perceived sense of self-actualization than those games and experiential education activities produced by churches and religious publishers. If this hypothesis were corroborated, it would suggest that ministers and adult religious educators would gain

by both increasing the number and broadening the scope of their existing fund of games and experiential education activities by using similar teaching-learning devices planned for use by sociologists, psychologists, and others in the study of human behavior under various conditions.

Data Analysis Pertinent to Group A

Before testing whether a significant difference existed between experimental Group A and control Group B, it was first necessary to determine whether or not a significant difference existed between pre-test and post-test for experimental Group A and for control Group B.

The null hypothesis (H_0) that there would be no significant difference between pre-test and post-test of the Personal Orientation Inventory for experimental Group A was accepted on two of the four Ratio subscores and on eight of the ten subscale scores. Table 1 provides a statistical summary of the fourteen subscale scores measured by the Personal Orientation Inventory.

The H_0 between pre-test and post-test of experimental Group A was rejected on both of the Support Ratio subscores measuring Inner-Directed and Other-Directed criteria at the $p < .05$ level of significance. Assuming a normal population, the sample in the experimental Group A more nearly assumed the Inner- and Other-Directed values of self-actualizing people after four weeks (eight hours) of involvement with the secular games, than they did at

TABLE 1

SUMMARY OF PROBABILITY OF CHANCE DIFFERENCES BETWEEN PRE-TEST AND POST-TEST OF GROUP A ON FOURTEEN SUBSCALE SCORES OF POI

Pre-test N = 46 Post-test N = 46

DF = 90

Subscale Category	Pre-test		Post-test		t value*
	M	S^2	M	S^2	
TI	6.15	7.3	5.50	6.3	1.19
TC	16.86	7.3	17.51	6.3	1.19
O	41.90	143.6	36.53	122.4	2.24**
I	84.44	143.9	90.10	122.4	2.35**
SAV	20.45	6.4	21.52	5.0	.064
EX	21.30	14.4	22.51	18.9	5.29***
FR	15.12	10.0	15.97	7.0	1.40
S	12.34	6.0	13.19	5.5	1.7
SR	12.87	6.3	13.56	5.3	1.37
SA	14.34	9.3	15.87	6.9	2.58**
NC	12.18	3.6	12.66	3.2	1.25
SY	6.75	1.2	6.95	1.3	.86
A	14.42	11.6	15.41	9.7	1.46
C	18.79	15.1	20.60	11.9	1.66

*t value required to achieve $p < .05$ level = 1.99

**Significant at $p < .05$ level

***Significant at $p < .01$ level

the time of pre-test.

The H_0 between the pre-test and post-test of experimental Group A was rejected on the subscale score measuring Self-Acceptance at the $p < .05$ level of significance, indicating acceptance of one's self in spite of one's weaknesses or deficiencies. However, interpretation of the subscale scores is done in pairs of measures; the counterpart of Self-Acceptance is Self-Regard. Since both are required to achieve the level of values held by self-actualized people, a Self-Actualizing Value was not achieved because the Self-Regard H_0 was accepted between pre-test and post-test.

The H_0 between pre-test and post-test of experimental Group A was rejected on the subscale score measuring Existentiality, which reflects flexibility in application of values rather than rigidly holding to values to a point of compulsion or dogmatism, at the $p < .01$ level of significance. Although this measure is interpreted along with Scale 5, "Self-Actualizing Values," it is not negated just because the H_0 was accepted on subscale 5, as is the situation with the previous pair of subscale scores, Self-Acceptance and Self-Regard.

Using the same formula, a two-tailed t test of significance for the pre-test and post-test of the Questionnaire based on the Likert Method of Summated Ratings, the H_0 was rejected for experimental Group A at the $p < .01$ level of significance. Refer to Table 2 for a summation

TABLE 2

SUMMARY OF PROBABILITY OF CHANCE DIFFERENCES BETWEEN PRE-TEST AND POST-TEST OF GROUP A AS MEASURED BY A LIKERT-TYPE QUESTIONNAIRE

N = 46 DF = 90

	Pre-test (X)		Post-test (Y)
ΣX =	3759	ΣY =	4132
M =	81.79	M =	89.83
S^2 =	104.21	S^2 =	61.65

t value required to achieve $p < .05$ level = 1.99

t value achieved = 4.26*

*Significant at $p < .01$ level

of results.

Data Analysis Pertinent to Group B

For control Group B (religious games), the H_0 between pre-test and post-test was accepted on all fourteen subscale scores as measured by the Personal Orientation Inventory. There were no differences which could not be ascribed to chance. Table 3 presents a summary of these findings.

Again using the same formula, a two-tailed t test of significance for the pre-test and post-test of the Likert-type Questionnaire for the control Group B, the H_0 was accepted, again showing that there were no differences which could not be ascribed to chance. Table 4 provides a statistical summary of the Questionnaire scores for control Group B.

Data Analysis Comparing Results of Groups A and B

Using both instruments and on all scales of the Personal Orientation Inventory, the H_0 that there would be no significant difference between post-test of experimental Group A and post-test of control Group B, was confirmed. There was no significant difference between the two types of teaching devices that could not be ascribed to chance. Table 5 reports the summary of probability of chance differences between post-test of Group A and post-test of Group B on all fourteen subscale scores of the Personal Orientation Inventory and

TABLE 3

SUMMARY OF PROBABILITY OF CHANCE DIFFERENCES BETWEEN PRE-TEST AND POST-TEST OF GROUP B ON FOURTEEN SUBSCALE SCORES OF POI

Pre-test N = 46 Post-test N = 46

DF = 90

Subscale Category	Pre-test		Post-test		t value*
	M	S^2	M	S^2	
TI	6.09	8.6	5.61	5.7	.86
TC	16.93	8.6	17.40	5.7	.84
O	41.10	105.5	38.06	99.6	1.44
I	84.73	104.9	88.3	101.5	1.51
SAV	19.99	7.9	20.50	6.7	.91
EX	20.63	19.6	21.76	20.8	1.21
FR	15.50	5.9	16.03	6.4	1.02
S	12.38	6.4	12.70	8.2	.57
SR	12.47	8.1	13.47	5.5	1.84
SA	15.55	9.0	16.16	8.6	.824
NC	12.00	4.0	12.13	3.3	.33
SY	6.45	1.6	6.96	1.6	1.92
A	15.43	7.5	16.21	9.9	1.27
C	19.22	11.3	19.87	9.2	.97

*t value required to achieve $p < .05$ level = 1.99

TABLE 4

SUMMARY OF PROBABILITY OF CHANCE DIFFERENCES BETWEEN PRE-TEST AND POST-TEST OF GROUP B AS MEASURED BY A LIKERT-TYPE QUESTIONNAIRE

N = 46 DF = 90

Pre-test (X)		Post-test (Y)	
ΣX =	3990	ΣY =	4110
M =	86.74	M =	89.35
S^2 =	74.69	S^2 =	98.01

t value required to achieve $p < .05$ level = 1.99

t value achieved = 1.35

TABLE 5

SUMMARY OF PROBABILITY OF CHANCE DIFFERENCES BETWEEN POST-TESTS OF GROUPS A AND B ON FOURTEEN SUBSCALE SCORES OF POI

Group A N = 46 Group B N = 46

DF = 90

Subscale Category	Group A Post-test		Group B Post-test		t value*
	M	S^2	M	S^2	
TI	5.50	6.3	5.61	5.7	.215
TC	17.51	6.3	17.40	5.7	.215
O	36.53	122.4	38.06	99.6	.695
I	90.10	122.4	88.03	101.5	.94
SAV	21.52	5.0	20.50	6.7	.08
EX	22.51	18.9	21.76	20.8	.81
FR	15.97	7.0	16.03	6.4	.111
S	13.19	5.5	23.70	8.2	.90
SR	13.56	5.3	13.47	5.5	.186
SA	15.87	6.9	16.16	8.6	.41
NC	12.66	3.2	12.13	3.3	1.41
SY	6.95	1.3	6.96	1.6	.040
A	15.41	9.7	16.21	9.9	1.23
C	20.06	11.9	19.87	9.2	.28

*t value required to achieve $p < .05$ level = 1.99

Table 6 provides a statistical summary of the post-tests for Groups A and B as measured by the Likert-type Questionnaire.

Data Analysis Pertinent to Teacher Differences

Minister-Teacher effect on the performance of the experimental and the control groups was also investigated. An inspection of the mean scores of the Personal Orientation Inventory's fourteen subscales presented in Tables 7,8,9, and 10 shows that teacher difference had no significant effect on either the experimental or the control group.

Summary

The data included in Chapter IV were subdivided into four sections and summary tables of all data were provided. Data pertinent to pre-test and post-test of the experimental Group A and similarly of the control Group B were presented. Finally, a comparison of the experimental and the control groups was made.

Utilizing a t test, three of the fourteen Personal Orientation Inventory subscale scores provided a $p < .05$ level of significance and one at the $p < .01$ level of significance between pre-test and post-test in Group A, meaning that those differences could not be ascribed to chance.

Using the same formula for the Likert-type Questionnaire, a $p < .01$ level of significance occurred between pre-test and post-test in Group A, again meaning that those

TABLE 6

SUMMARY OF PROBABILITY OF CHANCE DIFFERENCES BETWEEN POST-TESTS OF GROUPS A AND B AS MEASURED BY A LIKERT-TYPE QUESTIONNAIRE

Group A N = 46	Group B N = 46
Post-test (Y)	DF = 90
Group A Σy = 4132	Group B ΣY = 4110
M = 89.83	M = 89.35
S^2 = 61.65	S^2 = 98.01

t value required to achieve $p < .05$ level = 1.99

t value achieved = .26

TABLE 7

MEAN SCORES OF GROUP A SHOWING TEACHER DIFFERENCE AS MEASURED BY POI'S FOURTEEN SUBSCALES

Group A Post-test Total Sample Population N = 46

Teacher 1 N = 13
Teacher 2 N = 4
Teacher 3 N = 4
Teacher 4 N = 10
Teacher 5 N = 3
Teacher 6 N = 12

Subscale Category	Total M	T-1 M	T-2 M	T-3 M	T-4 M	T-5 M	T-6 M
TI	5.50	5.85	4.75	5.00	4.80	6.33	5.92
TC	17.51	17.15	18.25	18.00	18.20	16.67	17.08
O	36.53	34.85	35.00	37.00	41.40	33.67	35.33
I	90.10	91.54	92.00	90.00	85.00	92.67	91.50
SAV	21.52	22.00	21.50	21.75	20.40	22.67	21.50
EX	22.51	23.54	21.00	20.75	21.00	22.67	23.67
FR	15.97	16.54	16.75	15.00	14.50	18.00	16.08
S	13.19	14.00	14.25	12.50	11.40	13.67	13.50
SR	13.56	13.08	14.00	14.25	13.40	13.33	13.83
SA	15.87	15.54	17.25	15.75	15.30	15.33	16.33
NC	12.66	12.46	13.00	13.00	12.50	13.00	12.67
SY	6.95	6.92	6.50	7.00	6.50	7.67	7.25
A	15.41	16.08	16.25	13.50	13.10	17.00	16.58
C	20.06	21.23	21.00	20.25	17.50	20.00	20.50

TABLE 8

STANDARD DEVIATIONS OF GROUP A SHOWING TEACHER DIFFERENCE AS MEASURED BY POI'S FOURTEEN SUBSCALES

Group A Post-test — Total Sample Population N = 46

Teacher 1 N = 13
Teacher 2 N = 4
Teacher 3 N = 4
Teacher 4 N = 10
Teacher 5 N = 3
Teacher 6 N = 12

Subscale Category	Total S	T-1 S	T-2 S	T-3 S	T-4 S	T-5 S	T-6 S
TI	2.51	2.67	3.20	2.16	2.44	1.53	2.87
TC	2.51	2.67	3.20	2.16	2.44	1.53	2.87
O	11.06	8.16	13.09	7.75	8.68	14.57	15.69
I	11.06	8.10	13.09	7.75	9.36	13.65	15.51
SAV	2.24	1.68	2.08	2.22	2.50	1.15	2.91
EX	4.35	3.95	6.68	3.77	3.86	4.73	4.81
FR	2.65	2.79	2.22	1.83	2.42	3.46	2.78
S	2.35	1.68	1.26	1.00	2.39	3.21	2.94
SR	2.30	2.53	2.00	0.96	2.88	1.53	2.48
SA	2.63	2.03	2.63	2.99	2.06	1.15	3.89
NC	1.79	1.94	1.83	2.00	1.43	1.00	2.31
SY	1.14	1.12	1.00	0.82	1.43	1.15	1.22
A	3.11	2.66	3.20	3.11	3.70	1.00	2.68
C	3.45	2.20	3.56	0.96	2.17	4.36	5.04

TABLE 9

MEAN SCORES OF GROUP B SHOWING TEACHER DIFFERENCE AS MEASURED BY POI'S FOURTEEN SUBSCALES

Group B Post-test Total Sample Population N = 46

Teacher 1 N = 11
Teacher 2 N = 3
Teacher 3 N = 7
Teacher 4 N = 3
Teacher 5 N = 11
Teacher 6 N = 11

Subscale Category	Total M	T-1 M	T-2 M	T-3 M	T-4 M	T-5 M	T-6 M
TI	5.61	5.27	6.00	4.71	4.67	6.55	5.73
TC	17.40	17.73	17.00	18.29	18.33	16.46	17.27
O	38.06	36.27	39.00	35.71	30.67	42.55	38.55
I	88.03	90.18	86.33	88.14	96.33	84.00	88.00
SAV	20.50	20.50	19.00	20.14	24.00	19.55	21.00
EX	21.76	22.64	22.33	21.57	23.33	20.82	21.36
FR	16.03	15.99	17.00	17.00	16.67	15.27	15.82
S	12.70	13.18	11.00	13.29	16.00	11.55	12.46
SR	13.47	14.82	13.33	13.00	15.33	12.27	13.09
SA	16.16	16.73	15.00	16.43	16.67	14.73	17.00
NC	12.13	11.09	11.33	11.57	13.67	12.46	13.00
SY	6.96	6.73	5.67	7.00	8.33	6.55	7.55
A	16.21	16.55	17.00	16.00	18.67	14.64	16.64
C	19.87	21.27	20.67	19.00	21.00	19.00	19.36

TABLE 10

STANDARD DEVIATIONS OF GROUP B SHOWING TEACHER DIFFERENCE AS MEASURED BY POI'S FOURTEEN SUBSCALES

Group B Post-test Total Sample Population N = 46

Teacher 1 N = 11
Teacher 2 N = 3
Teacher 3 N = 7
Teacher 4 N = 3
Teacher 5 N = 11
Teacher 6 N = 11

Subscale Category	Total S	T-1 S	T-2 S	T-3 S	T-4 S	T-5 S	T-6 S
TI	2.39	1.79	3.61	2.87	1.53	2.34	2.76
TC	2.39	1.79	3.61	2.87	1.53	2.34	2.76
O	9.98	8.73	1.73	12.88	3.21	12.01	9.44
I	10.07	8.93	1.15	12.60	3.21	12.43	9.53
SAV	2.59	2.02	1.00	3.72	1.00	2.50	2.53
EX	4.56	4.67	2.08	6.27	2.08	5.53	3.91
FR	2.53	2.30	1.00	3.46	1.53	2.24	3.09
S	2.86	2.40	1.00	2.98	1.00	3.36	3.01
SR	2.35	1.47	2.08	2.31	0.58	3.07	2.17
SA	2.93	2.65	1.00	2.64	2.08	4.00	2.72
NC	1.82	1.58	3.79	1.13	0.58	2.07	1.26
SY	1.26	1.10	1.53	0.82	1.15	1.21	1.37
A	3.15	3.75	2.00	2.65	1.53	3.14	3.35
C	3.03	2.65	2.08	3.65	2.65	4.00	2.16

differences could not be ascribed to chance.

The H_0 was accepted between pre-test and post-test for control Group B on all fourteen Personal Orientation Inventory subscale scores and on the Likert-type Questionnaire.

The results of the two-tailed t test showed no significant difference between the post-test of Group A and the post-test of Group B on either the POI or the Questionnaire. There were no differences between the experimental Group A and the control Group B which could not be attributed to chance.

Finally, an inspection of the mean scores and the standard deviations of Groups A and B as measured by the POI's fourteen subscales showed that teacher difference had no significant effect on either group.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The final chapter of this study is presented in seven sections. The first section includes a restatement of the problem and the second section is a review of the procedures that were employed in conducting the study. A review of the hypotheses tested and results are presented in section three. Implications and conclusions and recommendations are presented in sections four and five. Limitations of the study and recommendations for future research are presented in section six and seven, and finally, a summary of Chapter V is presented.

Brief Restatement of the Problem

Considering the vast store of secular games and experiential education activities as teaching-learning devices used in the fields of business, economics, political science, sociology, psychology, and education, in contradistinction to the small number of similar teaching devices produced by churches and religious publishing houses, two spontaneous questions arise; (1) "Do ministers and religious educators need to remain limited to games and experiential education activities produced by churches and religious publishing houses?' and (2) "Can the effectiveness of adult religious education be increased by also

using secular games and experiential education activities?"

Attempting to answer these two questions required consideration of three matters. Firstly, it was necessary to ascertain why the concern and apparent challenges levied at games and experiential education activities as teaching-learning devices in both secular and religious settings. Secondly, it was necessary to examine and select interpersonal communication experiential education activities for use in this study, and thirdly, it was necessary to evaluate and compare quantitatively interpersonal communication experiential education activities selected from both the secular and religious fields.

Review of the Procedures

After identifying six criteria, from among Carl Rogers' (72:157-166) ten learning-theory criteria, as standards for judging and selecting the four secular games and the four religious games to be used in this study, a list of fifty secular games was compiled, using their stated objectivies as a guide for inclusion in the list. The names of the fifty games were then placed in a box; four were drawn, thus providing randomization. These games were then labeled for use in Group A.

Using the stated objectives of the four games thus selected as a guide, this researcher asked six ministers and religious educators who use the game methodology in their classrooms to provide the names of their games which would best accomplish the stated objective for each of

the secular games. The randomization procedure cited above was employed for selection of the four religious games and they were labeled for use in Group B.

Subjects (Ss) participating were volunteer members of adult religious education classes at four Unity churches in four cities in the states of Michigan and Ohio. The classes consisted of four sessions of two hours each, for all sections of classes. After counting off at the first session, randomization was provided by taking the "odds" as the sample population in three of the teacher-led groups, and the "evens" in the other three, for each genre of gaming. (See Figure 1.)

The writer taught four classes in each genre of games during the Fall and Winter, 1975-76, and to offset the effect of teacher impact and experimenter bias, five minister-teacher colleagues taught identical games at their respective churches. Each taught two class sections; one using secular games and the other using religious games. Control for experimenter bias was also achieved by extracting the games to be used from their source, labeling the games only "A" and "B", and by not informing the other teacher-facilitators either of the source of the games or of this study's hypothesis.

The Personal Orientation Inventory (POI) and a Questionnaire, based upon the Likert Method of Summated Ratings were used as pre-test and post-test measurements to assess Ss' perceived change in values, attitudes, and

behavior relevant to Abraham Maslow's concept of the self-actualizing person (57).

Review of Hypotheses Tested and Results

The hypothesis of this study is that games and experiential education activities devised for use in secular situations are more effective in facilitating within individuals a perceived sense of self-actualization than those games and experiential activities produced by churches and religious publishers.

The null hypothesis (H_0) was that there would be no significant difference at the $p < .05$ level in self-actualization between groups using secular games and experiential education activities and those groups using religious games and experiential education activities. A two-tailed t test was employed in analyzing the results.

Three of the fourteen Personal Orientation Inventory subscale scores provided a $p < .05$ level of significance and one at the $p < .01$ level of significance between pre-test and post-test in experimental Group A. Using the same formula for the Likert-type Questionnaire, a $p < .01$ level of significance occurred between pre-test and post-test in Group A.

The H_0 was accepted between pre-test and post-test for control Group B on all fourteen Personal Orientation Inventory subscale scores and on the Likert-type Questionnaire.

The results of the two-tailed t test showed no significant difference between the post-test of the experimental Group A and the post-test of the control Group B on either the POI or the Questionnaire.

Minister-Teacher effect on the performance of Groups A and B was investigated. An inspection of the mean scores of the POI's fourteen subscale scores showed that teacher difference had no significant effect on either group.

Implications

It is felt that the adult religious education program investigated was worthwhile and would be a valuable addition to the adult religious education curriculum in the churches where the study was conducted. The minister-teachers cooperated fully insuring valid results. Their sustained interest in the program and belief in its value has resulted in four of the six ministers adopting the use of instructional games as teaching-learning devices for subsequent classes.

There was no significant difference between the religious and secular instructional games that could not be ascribed to chance when post-tests of experimental Group A and control Group B were compared. However, findings of the statistical analyses were accepted as encouraging since they showed that the secular games used in this study are as effective as the religious games used in this study, which prompts the conclusions and recommendations

which follow.

Conclusions and Recommendations

In the "Statement of the Problem" section of Chapter I, two questions arose; (1) "Do ministers and adult religious educators need to remain limited to games and experiential education activities produced by churches and religious publishing houses?" and (2) "Can the effectiveness of adult religious education be increased by also using secular games and experiential education activities?"

Since there was no significant difference between the groups using secular games and the groups using religious games, it is fair to conclude that the secular games used in this study are as effective as the religious games used in this study. Further, assuming that the games selected from each genre of games are essentially representative, it seems fair to conclude that the games from which these eight games were drawn would be equally effective.

In view of the difference between the small numbers of adult religious education games and the vast numbers of adult secular education games available from the fields of sociology, psychology, etc., no minister or adult religious educator need remain limited to games and x-edacs produced by churches and religious publishing houses.

Because of the foregoing conclusions, it is recom-

mended that ministers and adult religious educators increase their present programs of instruction by using instructional games from the secular field as well as the religious field.

Utilizing such an addition to the religious education curriculum will require some preplanning which might include: (1) participating in and/or observing instructional games in progress; (2) determining objectives and reasons for employing a particular game; (3) setting up of play areas and materials, (time-limits, printed instructions, number of players, etc.); and (4) a debriefing session at the end of the game. The debriefing period should include discussion of the relevance and applicability of playing a particular game, perhaps adding a reason as to why a game was played rather than using a lecture (sermon) or audio-visual technique.

In determining reasons for employing a particular game, it is recommended that the minister-educator note: (1) the extent to which a game meets the definition of an instructional game; (2) amount of challenge offered the intellect of adults enrolled in religious education classes; (3) that there is an element of fun and collaboration (may also include a degree of competition), and simultaneously relate to a principle of interpersonal communication; (4) that active participation by all in the class (or subdivisions thereof), is required; and (5) that the game requires only an introductory-directional role by the

teacher, thus strengthening the role and function of students in determining the outcome (learning) of the game.

Constant on-going evaluation by the individual minister-teacher with adjustments in material when deemed necessary should improve the local church program and keep it up-to-date.

Limitations of the Study

The lack of significant difference may be attributable to a variety of factors. Three possibilities immediately emerge: one is that the dimensions covered by games with four different objectives in each genre of games were not sufficient to produce measurable affective learning in the fourteen categories measured by the Personal Orientation Inventory. The second is that perhaps four weeks is too short of a period for natural growth to be manifest sufficiently for measuring. The last point of consideration is the audience-participants who were the sample population. It should be noted that the population from which the sample was taken all voluntarily attend church, and more specifically, that they attend adult religious education classes during the week (none of the classes in this study were conducted on Sunday or Monday). With the foregoing limitations to the present study in mind, we turn next to a consideration of recommendations for future research.

Recommendations for Future Research

The foregoing discussion has presented some qualified conclusions and suggested several interpretations of the results. The following series of implications consider ways in which those interpretations might be partially checked in future research.

(1) If the Personality Orientation Inventory (POI) is used as a measurement of change, games should be selected with stated objectives similar to the fourteen categories measured by the POI.

(2) If the POI is used as a measurement of change, the time should be lengthened to fourteen weeks so that only one game, and therefore only one objective, will be considered per week.

(3) Variations in population and sample size should be considered. Further studies might use the same type of materials (religious and secular games) but be conducted among churchgoers and non-churchgoers in other settings, such as in commercial, social, or secular educational institutions.

(4) A study similar to the one reported could design games to accompany textbooks on interpersonal communication, whether from secular or religious publishers.

(5) Design further means for testing the amount of self-actualization instructional games afford, in either the secular or religious classroom.

The suggestions cited above offer a skeletal frame-

work from which a specific direction may be ascertained.

Summary

The purpose of this experimental study was to quantitatively compare games and experiential education activities devised for use in educational institutions, business corporations, and other secular situations, with games and experiential education activities produced by churches and religious publishers. Although the null hypothesis was confirmed when comparing post-test of Groups A and B, findings of the statistical analyses were accepted as encouraging, and qualified interpretations were offered.

This chapter included a brief restatement of the problem and a review of the procedures that were employed in conducting the study, followed by a review of the hypotheses tested along with the results of that testing. Implications and conclusions and recommendations were then presented, followed by a section on the limitations of the study. Recommendations for future research close out Chapter V.

APPENDIXES

APPENDIX A

Four Secular Experiential Education Activities

Group A Class 1, page 1. *

THE UNCRITICAL INFERENCE TEST

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INSTRUCTIONS

This test is designed to determine your ability to think accurately and carefully. Since it is probable that you have never taken this type of test before, failure to read the instructions EXTREMELY CAREFULLY may lower your score.

1. You will read a brief story. Assume that all of the information presented in the story is definitely accurate and true. Read the story carefully. You may refer back to the story whenever you wish.

2. You will then read statements about the story. Answer them in numerical order. DO NOT GO BACK to fill in answers or to change answers. This will only distort your test score.

3. After you read carefully each statement, determine whether the statement is:

   a. "T"-meaning: On the basis of the information presented in the story the statement is DEFINITELY TRUE.

   b. "F"-meaning: On the basis of the information presented in the story the statement is DEFINITELY FALSE.

   c. "?"-meaning: The statement MAY be true (or false) but on the basis of the information presented in

*Activity excerpted from Haney, William V. "The Uncritical Inference Test." San Francisco: International Society for General Semantics, 1967, 1, 4.

Group A, Class 1, page 2.

INSTRUCTIONS (Cont)

the story you cannot be definitely certain. (IF any part of the statement is doubtful, mark the statement "?".)

4. Indicate your answer by circling either "T" or "F" or "?" opposite the statement.

SAMPLE TEST THE STORY

The only car parked in front of 619 Oak Street is a black one. The words, "James M. Curley, M.D.," are spelled in small gold letters across the left front door of that car.

Statements About the Story

1. The color of the car in front of 619 Oak Street is black. T F ?
2. There is no lettering on the left front door of the car parked in front of 619 Oak Street. T F ?
3. Someone is ill at 619 Oak Street. T F ?
4. The black car parked in front of 619 belongs to James M. Curley. T F ?
5. REMEMBER: Answer ONLY on the basis of the information presented in the story. Refrain from answering as you think it MIGHT have happened. Answer each statement in numerical order. Do not go back to fill in or to change answers.

Group A, Class 1, page 3.

STORY (C)

A business man had just turned off the lights in the store when a man appeared and demanded money. The owner opened a cash register. The contents of the cash register were scooped up and the man sped away. A member of the police force was notified promptly.

Statements About Story C

1.	A man appeared after the owner had turned off his store lights.	T	F	?
2.	The robber was a man.	T	F	?
3.	The man who appeared did not demand money.	T	F	?
4.	The man who opened the cash register was the owner.	T	F	?
5.	The store-owner scooped up the contents of the cash register and ran away.	T	F	?
6.	Someone opened a cash register.	T	F	?
7.	After the man, who demanded the money, scooped up the contents of the cash register, he ran away.	T	F	?
8.	While the cash register contained money, the story does not state how much.	T	F	?
9.	The robber demanded money of the owner.	T	F	?
10.	The robber opened the cash register.	T	F	?
11.	After the store lights were turned off a man appeared.	T	F	?

Group A, Class 1, page 4.

Statements About Story C (Cont)

12. The robber did not take the money with him. T F ?

13. The robber did not demand money of the owner. T F ?

14. The owner opened a cash register. T F ?

15. The age of the store-owner was not revealed in the story. T F ?

16. Taking the contents of the cash register with him, the man ran out of the store. T F ?

17. The story concerns a series of events in which only three persons are referred to: the owner of the store, a man who demanded money, and a member of the police force. T F ?

18. The following events were included in the story: someone demanded money, a cash register was opened, its contents were scooped up, and a man dashed out of the store. T F ?

Group A, Class 2, page 1. *

COMMUNICATION LAB 28

Self-Disclosure

PURPOSE: To discover your level of self-disclosure with other people, and to compare your self-disclosure level with the level of your friends.

PROCEDURE: On the answer sheet you will find headings "Mother," "Father," "Female Friend," "Male Friend," and "Spouse." Each heading represents a person with whom you select to examine your level of self-disclosure. Don't change in the middle of the questionnaire. Select another person if the ones listed do not apply. Along the side of the answer sheet there are numbers which correspond to the numbers in the self-disclosure questionnaire. Read the questionnaire and place a number in each square which corresponds to your selection on the self-disclosure scale.

Self-Disclosure Scale

0- I have told the other person nothing about this area of my life.

1- I have talked in general terms about this subject. The other person knows only general information about me.

2- I have given specific but limited information

*Activity excerpted from Hays, Ellis R. Interact: Communication Activities for Personal Life Strategies. San Francisco: International Society for General Semantics, 1947, 27-29.

Group A, Class 2, page 2.

Self-Disclosure Scale (Cont)

on this subject to the other person.

3 - I have talked in full detail about this subject to the other person and he could describe me accurately.

X - I have misrepresented myself to the other person so that he has a false picture of me.

Self-Disclosure Questionnaire

My Opinions

1. My views regarding the President of the United States
2. My personal religious beliefs
3. How I feel about other religions
4. What I believe about sex
5. My attitudes about racial integration in public schools

My Tastes

6. What foods I like and dislike
7. The kinds of movies and T.V. shows I like
8. The kind of furniture I like
9. What kinds of people I like best
10. My favorite recreation

My Work

11. What pressure I feel from my work
12. My weakest characteristics as a worker
13. Whether or not I feel appreciated in my work

Group A, Class 2, page 3.

Self-Disclosure Questionnaire (Cont)

My Work

14. Whether or not I selected a worthy career

15. How I feel about the people I work with

Money

16. How much money I owe

17. My wages, income, etc.

18. My total financial worth

19. Bills I owe

20. How I spend my money, my budget

Personality

21. My weakest personality characteristics

22. Things I feel guilty about

23. What I am worried about, anxious about or afraid of

24. What things hurt my feelings

25. The things about myself I feel proud of

Body

26. How I wish I looked

27. Whether or not I worry about my health

28. My physical measurements, such as weight and height

29. My feelings about my sexual adequacy

30. Whether or not I have problems with allergies, insomnia or bed wetting

Group A, Class 2, page 4.

	Mother	Father	Teacher	Female Friend	Male Friend	Spouse	Other
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							
11							
12							
13							
14							
15							
16							
17							
18							
19							
20							
21							
22							
23							
24							
25							
26							
27							
28							
29							
30							
Total							

DISCUSSION: Add the total score for each person. To which person did you disclose most? least? Do you know more about the persons who disclose the most to you? Is this related to trust? What factors contribute to your self-disclosure level?

Group A, Class 2, page 5.

Researchers have found that as people get older (50 years) they disclose less. Young people disclose least to the father, and as they develop interests in the opposite sex they reduce disclosure to parents and disclose more to the new mate or prospective mate. Compare your level of disclosure with that of someone else at a different stage in life. How much difference is accounted for by differences in age? Are some people high disclosers and others low? What level of disclosure is needed for a good interpersonal relationship? Are you satisfied with your disclosure level? Do other people think your level of disclosure is about right?

Group A, Class 3, page 1. *

COMMUNICATION LAB 33

Self Exploration

PURPOSE: To help you to explore yourself in order to understand why you communicate the way you do.

PROCEDURE: Allow the members to decide how they will discuss the questions in this lab. They may do it in groups, in dyads or as an entire group. If the items are too sensitive, write the responses, and keep them confidential.

Questions for Self Exploration

My "Self" as a Decision Maker:

Is it difficult for me to make decisions? Why, or why not? What types of decisions are the most difficult? How do I face problems? Do I value my posessions?

My "Self":

Do I feel I am important? Why, or why not? What do I do well? What do I reject?

My Social "Self":

Do people like me? Do I feel comfortable with my friends? Am I uncomfortable in formal social situations? Am I able to meet new people easily? Is it easy for me to talk with older people? Do

*Activity excerpted from Hays, Ellis R. Interact: Communication Activities for Personal Life Strategies. San Francisco: International Society for General Semantics, 1974, 33-34.

Group A, Class 3, page 2.

My Social "Self": (Cont)

I feel the need to belong to a group? Would I like to change anything about myself while in social situations?

My Moral "Self":

Do I believe that honesty is rewarded? Am I honest? Is my society honest? Do I have a moral standard? Is this moral standard different from my family's...from my friends? Do I believe that the moral standard has changed from my parents' time?

My Economic "Self":

Is money important to me? Do I save money? Do I feel work is important? Have I enjoyed any work that I've done? Could I do nothing? Must I be wealthy in order to be happy? Why, or why not?

My "Self" Related to Passing Time:

Is the passing of time important to me? Do I consider each day as important? Is the past important to me? Do I know the history of my family? Is it important to me? How did I get to be the way I am? Am I afraid of growing old?

My Political "Self":

Do I feel the student government of the school is worthwhile? Why, or why not? Do I have a voice

Group A, Class 3, page 3.

My Political "Self": (Cont)

in my student government? Do I care? Must there be authority in the classroom? Do local and national politics concern me? Why, or why not?

My Unique "Self":

Do I realize that I am different from everyone else? What makes me different? What differences do I want to maximize?...minimize?

My Intellectual "Self":

What is thinking? Why do I think? How do I learn? For what reasons do I think? Do I enjoy the process of thinking? What does it mean to be educated? Is this important to me? Where do I attain my education? Can I be successful without going to school?

My Changing "Self":

Am I changing? If so, am I different as I change? Do I feel differently today than I did yesterday? ...last summer?...two years ago? Do my friends change? How do I feel about their change? Have my interests and beliefs changed? Does this change frighten me? Can change be prevented? How?

Group A, Class 4, page 1. *

UNIT 1. THE SCRIPTS PEOPLE LIVE BY

A person bases his script, his life drama that he feels compelled to act out, on the decisions that he makes about himself and others in childhood. These decisions lead to the various positions that in turn lead to different kinds of life dramas. These dramas are constructive, destructive, or going nowhere. They are often depicted in a culture's mythology, folklore, or fairy tales.

Hearing or seeing these stories a child may try to live out a similar drama as his favorite character if the character fits his position.

A person's life drama affects how he acts in his social and personal life and what he says and does on the job. He may follow such patterns as always fumbling, never quite making it, getting to the top, getting put down, getting things his way, putting others down, losing the job, always striving, working himself to death, enjoying his life, growing on the job, being himself, etc.
Do you know anyone who is successful in his personal life and on the job and also well liked?
Do you know any one who is a plodder who works and works

*Activity excerpted from Jongeward, Dorothy, and James, Muriel. Winning With People: Group Exercises in Transactional Analysis. Reading, Mass.: Addison-Wesley Publishing, 1973, 1, 6, 7.

The Scripts People Live By (Cont)

and doesn't get very far?

Do you know anyone who shows up at work but feels futile about his job and is really waiting for retirement?

Do you know anyone who always performs in the same failure-oriented way and inevitably is criticized or even rejected?

Do you know anyone who says he wishes he'd never been born?

If you do, then you know what it's like watching someone act out a psychological script.

> Note to leader: The purpose of the exercises on scripts is not to do an in-depth personal survey but to begin to understand how scripts are formed and how scripts are acted out.

EXCERISE 1. PARENTAL SCRIPT MESSAGES

What messages might parents say about:

doing work_____ using money_____

_____ _____

_____ _____

getting educated_____ being a man_____

_____ _____

_____ _____

Group A, Class 4, page 3.

being religious_____ being a woman_____

_____ _____

_____ _____

achieving success_____ being good or bad_____

_____ _____

_____ _____

having brains_____ developing talents_____

_____ _____

_____ _____

being good looking or ugly_ enjoying your body_____

_____ _____

_____ _____

being graceful or clumsy___ being an achiever or a non-

_____ achiever_____

_____ _____

SCRIPTS ARE RELATED TO LIFE POSITIONS

Everyone was once a child and everyone develops a concept about his own worth by the time he is six years old. Everyone also formulates ideas about the worth of others. He does this by crystallizing his experiences and making decisions about what life means to him, what parts he is going to play, and how he is going to act out the parts in his life script. These are his days of decision (3)-the time when he commits himself to acting in certain ways which become part of his character. Decisions made

very early in life about self and others may be quite unrealistic, although they seem logical and make sense to a child at the time he makes them.

For example, if a child is ridiculed and frequently called stupid, he can decide by the time he is four years old that he is stupid and other people know it all. He will begin to develop his role and to act that way. He bases his life script on the position "I'm not-OK" but "You (meaning other people) are OK." When he goes to school, he may fail, feeling he can't do anything right and has no brains.

As he grows older, he will further fulfill his own prophecy by acting out his psychological positions on his job and in his personal life. He often makes mistakes for which he is reprimanded. Thus he feels stupid, again maintaining his own status-quo.

Any person's script will be related to three basic questions: Who am I? What am I doing here? Who are all those other people?(4)

Decisions are the basis for life positions. These positions, even if negative, are crystallized, often subconsciously, into script roles. For example, a person who has a gut-level feeling of I'm not-OK and You're Ok may say to a co-worker, or a spouse or a friend, "Gee, you seem to be able to do everything right the first time. Look at me. I still con't do it well," or (whining), "Why

Group A, Class 4, page 5.

do things like this always happen to me? You never seem to have this kind of trouble," or, "I'm so stupid! How can you stand to put up with me?"

APPENDIX B

Four Religious Experiential Education Activities

Group B, Class 1, page 1. *

IDEAS FOR FAMILY SHARING

INSTRUCTIONS

Ice Breakers

Read over the first question and the choices. Then, let each person explain his choice and the reason for it. For instance, "My first choice would be the medieval age of chivalry because I am really taken with castles and knights in armour....and my last choice would be the Gay Nineties....."

Then, read the next question and go around again until you have gone through all four questions.

Conversation Starters

Same as the Ice Breakers. Read the first question and choices. Then, let each person explain his choice and tell why. Then, move on to the next question, etc.

Creative Exercise

Explain the directions and let each person complete the exercise, inserting the symbols on the line.

Then, let each person interpret his Lifeline to the group, explaining the reason behind each symbol and the experience connected with it.

If you have time left over at the close, go around

*Activity excerpted from Coleman, Lyman. "Ideas for Family Sharing." Faith/At/Work LXXXVIII (March, 1975), 20.

INSTRUCTIONS (Cont)

a second time and ask each person to share which symbol would apply right now.

Ice Breakers

1. If I could have lived in another time in history, I would choose (first and last).

   a. Golden Age of Greece, b. Roman Empire, c. Medieval Age of Chivalry, d. Italian Renaissance, e. Victorian England, f. Pioneer Days, g. Gay Nineties.

2. I look upon our time in history as (choose one)

   a. the best of times, b. the worst of times, c. the opportunity of a life time, d. 1984, e. the beginning of the end, f. the end of the beginning.

3. I see myself in this present time as (choose one)

   a. the Cowardly Lion, b. Don Quixote, c. Chicken Little, d. Mighty Mouse, e. David against Goliath, f. Alfred Neuman, g. Winston Churchill, h. Alice in Wonderland, i. Charlie Brown, j. the Woodstock bird, k. an ostrich.

4. Down deep inside, I am essentially (choose one)

   a. easy come, easy go, b. never say die, c. doomsday pessimist, d. incurable optimist, e. yoyo, f. dreamer, g. pragmatist, h. idealist, i. romantic.

Group B, Class 1, page 3.

Conversation Starters

5. On the spectrum lines below, I fall someplace between (put an "X")

   adventurer----------nester

   leader----------follower

   optimist----------pessimist

   thinker----------doer

   rabbit----------turtle

6. If I could describe my present life with a piece of music, I would choose (two)

   a. complex modern music, b. simple folk music, c. jazz, d. heavy rock, e. chamber music, f. Wagnerian opera, g. hoedown, h. classical, i. light after-dinner music, j. sentimental pops.

7. I find the idea of talking about my hopes and dreams

   a. boring, b. exciting, c. silly, d. frightening, e. difficult, f. worthwhile, g. painful, h. a waste of time, i. helpful.

8. I wish I could (choose the top two)

   a. get on the ball, b. get away from it all, c. have a ball, d. find out who I am, e. sort out my life, f. find something meaningful, g. reach for the stars.

Creative Exercise

Your Lifeline. The line below represents your life, from

Group B, Class 1 page 4.

Creative Exerise (Cont)

birth to this moment.

Using slash marks, divide the line into three or four periods and above the line identify them: (a) childhood, (b) adolescence, (c) youth, etc.

Underneath the line jot down where you lived during those periods...such as Texas, Michigan, etc.

On the line, put the following symbols:

↯ - when a crisis occured (sic)

\+ - when God became more than a name to you

* - when you got special recognition

✗ - when you got humiliated of suffered a failure

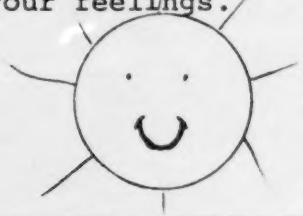
↑ - when you grew spiritually

↶ - when you went back spiritually

! - for any happy surprises

? - for times of doubt and dissillusionment

Whatever you do, express your feelings.



Birth Right now

Group B, Class 2, page 1. *

TWOS AND THREES

"For where two or three come together in my name, I am there with them." (Matt. 18:20 TEV). The following group exercises help persons understand the role of "partners" in the faith. Partnerships seemed to be formed in the New Testament by dyads (twos) or triads (threes). They had several purposes: (1) they were used by Jesus in a strategy of communicating the gospel to a lost world; (2) they were used as a mirror or feedback system to test the accuracy of a person's doctrine or belief; and (3) they were used as a way of dealing with interpersonal conflicts that appeared in the church at various times.

PROCESS

1. Divide all persons into triads (groups of three). If it is impossible to group everyone by threes, have one or two groups of four. Separate the groups as much as possible from one another to avoid the noise from other groups. Participants in each group are to name themselves A, B, and C.
2. Provide each person with a list of the nine scripture passages. Ask each group to divide the scripture passages between them. Each person will have three scriptures and will make notes on how these

*Activity Excerpted from Hendrix, John and Hendrix, Lela. Experiential Education: X-ED. Nashville: Abingdon Press, 1975, 69-71.

PROCESS (Cont)

scriptures should be interpreted. Bibles should be available for persons to examine surrounding passages. Allow ten to fifteen minutes for personal note-taking.

SCRIPTURES ON TWOS AND THREES

A. 1. I Corinthians 14:29

2. I Timothy 5:19

3. Matthew 18:13-16

B. 4. Matthew 18:19

5. Matthew 18:20

6. Luke 10:1

C. 7. Mark 16:12

8. Luke 12:51-52

9. I Corinthians 14:27

3. After personal note-taking is completed, describe the following exercise. The next forty-five minutes will be a round-robin exercise of speaking, listening, and observing.

Round 1

A speaks (converses with B) (10 minutes)

B listens (responds to A)

C observes (does not enter into the conversation, but reports his observations) (5 minutes)

Round 2

B speaks C listens and A observes (15 minutes)

Group B, Class 2, page 3.

Round 3

C speaks A listens and B observes (15 minutes)

A. The speaker seeks to help the listener understand what he is trying to say about the scripture giving illustrations and concrete examples. He gives definitions of all words with ambiguous meanings and keeps the discussion on the right track.

B. The listener seeks to understand what the speaker is saying about the scripture. He asks questions and paraphrases back what he is hearing. The listener helps the speaker clarify and expand on his ideas by asking for illustrations and examples. The listener <u>does not</u> introduce new ideas.

C. The observer notes the listener's ability to listen. He does not enter into the conversation. He observes whether or not the listener asks questions. Does the listener paraphrase and tell the speaker what he is hearing? Does the listener ask for illustrations, definitions, and examples? The observer reports his finding to the listener.

INTERPRETATION

Allow the group plenty of time to reflect on the experience. What have they learned about themselves? What have they learned about their partners? What strengths do they have as a group? Why did Jesus empha-

Group B, Class 2, page 4.

INTERPRETATION (Cont)

size the relationship of twos and threes?

Group B, Class 3, page 1. *

SCRIPTURE HEAVY

WHEN A LITTLE BECAME A LOT

On their return the apostles told Jesus all they had done and he took them with him and withdrew privately to a town called Bethsaida. But the crowds found out and followed him. He welcomed them, and spoke to them about the kingdom of God, and cured those who were in need of healing.

When evening was drawing on, the Twelve came up to him and said, "Send these people away; then they can go into the villages and farms around about to find food and lodging; for we are in a lonely place here."

"Give them something to eat yourselves," he (Jesus) replied. But they said, "All we have is five loaves and two fishes, nothing more-unless perhaps we ourselves are to go and buy provisions for all this company." (There were about five thousand men.)

He (Jesus) said to his disciples, "Make them sit down in groups of fifty or so." They did so and got them all seated. Then, taking the five loaves and two fishes, he looked up to heaven, said the blessing over them, broke them, and gave them to the disciples to distribute to the people. They all ate to their hearts' content;

*Activity excerpted from Coleman, Lyman, and Miller, Keith. Destiny: Discovering Your Call. Scottdale, Pa.: Serendipity House, 1975, 22.

and when the scraps they left were picked up, they filled twelve great baskets. Luke 9:10-17 NEB

ICE BREAKERS

1. Personally, I find the story of the feeding of the 5,000 (circle one):

   a. unreal, b. boring, c. touching, d. challenging, e. intriguing, f. upsetting, g. inspiring, h. comforting, i. enlightening, j. _____.

2. If I had been one of the disciples when Jesus suggested they feed the crowd, I would have (circle one):

   a. fainted, b. passed the buck, c. found some excuse to slip away, d. referred the problem to a committee, e. taken charge of the whole thing, f. done exactly what the disciples did.

3. "All we have is five loaves and two fishes, nothing more..." In this reply to Jesus' request to feed the people, I feel the disciples were trying to (circle one):

   a. register their shock at his suggestion, b. save their money, c. dodge the issue, d. state the facts, e. clarify what Jesus had in mind, f. defend themselves.

CONVERSATION STARTERS

1. I see this story primarily as a lesson in (circle one):

   a. frustration, b. crowd psychology, c. faith,

Group B, Class 3, page 3.

CONVERSATION STARTERS (Cont)

d. good conservation, e. human resourcefulness, f. spiritual power, g. discipleship training, h. exhibitionism, i. compassion, j. who Jesus is.

2. When faced with an overwhelming need like the one that Jesus confronted, I tend to (circle one)

a. panic, b. rise to the occasion, c. feel totally inadequate, d. take charge, e. shy away from responsibility, f. give up, g. ignore the situation, h. get interested in something else.

DEPTH ENCOUNTER

1. As I understand God's call for my life right now, the major areas where I have been called to minister are (circle one):

a. my family, b. my own spiritual life, c. my school or work, d. my neighborhood, e. my community, f. the oppressed in my city, g. national and world missions.

2. For me to offer the "five loaves and two fishes" of my life to this situation would mean to (circle one):

a. spend more time in prayer, b. get off my duff and do something, c. change my attitude, d. take a chance, e. fight for what I know is right, f. relax and let God take over, g. expect a miracle, h. don't know.

Group B, Class 4, page 1. *

"IN THE EVENT OF FIRE"

PURPOSE: The purpose of this lab is to discover the values in your life and to establish a basis for setting new priorities that are consistent with your values.

SETTING: The group should sit, if possible, in small groups of four.

TIME REQUIRED: From 30 to 45 minutes, depending upon the time schedule with a free period after the lab for those who want to continue in their group a little longer.

PROCEDURE: This Discovery Lab is in three parts:

(1) Preliminary Exercise-with everyone working on his own.

(2) Small-Group Sharing-with everyone belonging to his small group of four, and

(3) Goal Setting and Celebration-with everyone staying in his small group.

The Course Leader should be prepared to explain the instructions for each part of the lab in your own words and to model each step by saying what you would do in each instance. Specific time limits are suggested for each phase.

*Activity excerpted from Coleman, Lyman. Discovery: A Mini Course in Christian Community. Waco, Texas: Creative Resources, 1971, 31-32.

Group B, Class 4, page 2.

PRELIMINARY EXERCISE (10 Minutes)

1. In silence, ask everyone to jot down on paper provided the first ten things you would grab if your house should catch on fire...if you had only three minutes in which to get them. Try to be as realistic and honest as you can in your selection...assuming a fire really was going to burn your house to the ground and you had only three minutes to remove things. For instance, you might put down, my guitar, scrapbook, bankbook, suit of clothes, jewelry box, etc.

   You will have three minutes to make your list. Then, the Course Leader will call "time" and ask you to move to the next step.

2. In the margin beside the list of articles you have jotted down, rate them in the order in which you would grab them, putting a "1" beside the thing that you would take first, a "2" beside the thing you would take second, etc.

   You will have a couple minutes to do this. Then the Course Leader will call "time" and ask you to move to the final step.

3. Take the first five things on your list in the order of their priority and jot down in a word or two why they are valuable to you, using such ideas as <u>ecomonic</u> value, <u>sentimental</u> value, <u>spiritual</u> value, <u>social</u> value, <u>occupational</u> value, etc.

You will have a couple minutes to do this. Then the Course Leader will call "time" and ask you to move to the Sharing Experience in small groups.

SMALL-GROUP SHARING (15 Minutes)

1. Gather together in the same small groups that you were in before and ask everyone to share the first five things that they would take from their house in the order of their priority...explaining why in each case. For instance, one person might say, "I put my guitar first because it is the one thing that I really enjoy doing and I feel that I would need it if I lost the possessions in my house. And I put my fur coat next because it is the thing I waited for so long."
2. If you have time left over, go around a second time and ask everyone to pick out one of the things on his list for each person in his small group if he had to give the things away...and say why he would want the person to have it. For instance, one person might say, "Bill, I think I would give you my fishing rod because you strike me as an outdoorsman who would like fishing...and Mary, I think you would probably enjoy my hi-fi system that I made...and Eleanor, I think you would probably enjoy my sports car."

GOAL SETTING AND CELEBRATION (15 Minutes)

1. In silence, give everyone a chance to think for a

moment about the question. "If I knew I could not fail, what is one thing I would like to do in my life?"

2. After a minute or so, ask everyone to share what came to mind with those in his small group in all honesty. For instance, one person might say, "I would like to start a rehabilitation home for dope addicts"...and another might say, "I would like to go into politics."
3. After everyone has had a chance to share his dream, go around a second time and give everyone a chance to affirm the others in his group in their dream, one at a time. The easiest way to do this is to let one person start out and turn to the others in his group and take them one at a time...and say a word or encouragement to them. For instance, Bill might say to the person who would like to start a rehabilitation home for dope addicts, "Jim, I want to affirm you in your dream and give you my support in any way I can" ...and to the person who wants to go into politics, Bill might say, "I want to encourage you in this vision and volunteer my own services as a supporter."

In some cases, you may want to accompany your affirmation with a non-verbal affirmation as well. For instance, Bill may want to take the hand of the person that said he would like to enter politics..and say, "I want to give you my hand of support"...and give him a hand.

APPENDIX C

Description of perceived behavior, attitudes, and values measured by the Personal Orientation Inventory

PERSONAL ORIENTATION INVENTORY (POI)*

By Everett L. Shostrom, Institute of Actualizing Therapy

The Personal Orientation Inventory (POI) is based on the concept of the self-actualized person--a person who is more fully functioning and lives a more enriched life than does the average person. The Inventory provides comprehensive measurement of values and behavior seen to be of importance in the development of self-actualization. When used in counseling and group training situation, or as a pre- and post-therapy measure, the POI provides counselor and counselee with a measure of the client's level of positive mental health. Additional normative data presented in the revised, 1966 manual for various clinical and occupational groups greatly increase the interpretive usefulness of the POI. The Inventory itself consists of 150 two-choice value and behavior items and is scored for 10 sub-scales plus two ratio scores. The scores are:

T /T -- TIME RATIO: Time Incompetence/Time Competence, measures whether time orientation is primarily in the present or the past and/or future.
I C

O/I -- SUPPORT RATIO: Other/Inner, measures whether reactivity orientation is basically toward others or self.

SAV -- SELF-ACTUALIZING VALUE: Measures affirmation of primary values of self-actualizing people.

*Excerpted from EDITS 1975-76 Catalog of Tests, Books & Guidance & Instructional Materials. San Diego: Educational & Industrial Testing Service, 1975, p. 14.

PERSONAL ORIENTATION INVENTORY (POI)

Ex -- EXISTENTIALITY: Measures ability to situationally or existentially react without rigid adherence to principles.

FR -- FEELING REACTIVITY: Measures sensitivity of responsiveness to one's own needs and feelings.

S -- SPONTANEITY: Measures freedom to react spontaneously, to be oneself.

Sr -- SELF REGARD: Measures affirmation of self because of worth.

Sa -- SELF ACCEPTANCE: Measures affirmation or acceptance of self in spite of weaknesses or deficiencies.

Nc -- NATURE OF MAN: Measures degree of the constructive view of the nature of man, masculinity, femininity.

Sy -- SYNERGY: Measures ability to by synergistic, to transcend dichotomies.

A -- ACCEPTANCE OF AGGRESSION: Measures ability to accept one's natural agressiveness as opposed to defensiveness, denial, and repression of aggression.

C -- CAPACITY FOR INTIMATE CONTACT: Measures ability to develop contactful intimate relationships with other human beings, unencumbered by expectations and obligations.

RANGE: High school, college and adults.

FORMS: One Form.

NORMS: College norms presented in percentile scores. Adult mean scores and profiles presented. Means, standard deviations and plotted profiles presented for clinically nominated "self-actualized" and "non-self-actualized" groups as well as for many other clinical and occupational samples.

APPENDIX D

Likert Method of Summated Ratings Questionnaire

INTERPERSONAL COMMUNICATION EXPERIENTIAL EDUCATION

ACTIVITIES QUESTIONNAIRE

Name (optional)_____

Number assigned in class_____ Male _____ Female _____

Age (optional) _____ Marital Status: single___ married__

divorced/separated_____ widowed_____

The following statements represent opinions, and your agreement or disagreement will be determined on the basis of your particular conviction. Kindly check your position on the scale as the statement first impresses you. Indicate what you believe, rather than what you think you should believe.

a. I strongly agree b. I agree c. I am undecided

d. I disagree e. I strongly disagree

	a	b	c	d	e
1. My decisions are often quite spontaneous.					
2. I do <u>not</u> feel guilty on those occasions when I am selfish.					
3. I sometimes can procrastinate until tomorrow.					
4. I am almost never cross or irritable.					
5. My moral values are not only related to, but almost entirely dependent upon, the thoughts, feelings, and decisions of others.					

		a	b	c	d	e
6.	I do not believe that the pursuit of self-interest is opposed to interest in other people.					
7.	I am plagued by fears of being inadequate.					
8.	I never feel it is necessary to defend my past actions.					
9.	It is very important to me to make a good impression on others.					
10.	It is not necessary for others to accept my view point.					
11.	I feel comfortable about revealing my weaknesses to friends.					
12.	I disapprove of inconsistencies which I see in myself.					
13.	Self-interest is natural to man.					
14.	Usually, I do not try to avoid embarrassment.					
15.	Rather than use good things now, I save good things for future use.					
16.	I do not feel very inspired by my daily routine.					
17.	It is as important to live for the future as it is to live for the moment.					
18.	It is all right for others to control me for awhile if I am sure they will not continue to control me.					

	a	b	c	d	e
19. There have been times in my life which seemed just perfect.					
20. It is difficult to see myself as others see me.					
21. I believe that people should be both yielding and assertive.					
22. I do not feel very sure of myself in relationship to others.					
23. Some moments are so intensely happy, I feel like I am experiencing pure ecstasy.					
24. For me, the present is unrelated to past experiences, or hopes for the future.					
25. As long as I believe in myself, I can overcome any obstacles.					

APPENDIX E

Raw Data of Ratio and Subscale Scores of

Personal Orientation Inventory

PERSONAL ORIENTATION INVENTORY

RESULTS FROM

EDUCATIONAL AND INDUSTRIAL TESTING SERVICE

Group A - Pre-test N = 46

TI	TC	O	I	SAV	EX	FR	S	SR	SA	NC	SY	A	C
003	020	025	102	020	028	019	016	014	019	013	008	016	023
007	016	037	090	020	027	015	012	012	016	014	008	011	018
004	019	034	093	022	023	020	016	013	014	014	008	019	021
010	013	046	077	020	023	012	009	007	012	012	009	011	018
011	012	044	069	022	020	015	013	006	010	008	007	016	015
006	017	029	098	024	021	021	013	016	019	013	008	019	021
010	013	041	086	024	021	016	011	013	011	013	006	018	019
006	017	035	098	021	020	015	014	015	014	013	007	013	020
004	019	051	076	020	018	010	012	014	014	012	006	010	015
006	017	040	082	020	018	015	013	014	016	010	005	015	019
006	017	039	099	023	020	017	012	014	014	012	006	016	018
003	020	030	085	023	024	018	014	015	015	015	008	019	024
002	021	048	079	019	017	016	013	010	011	013	006	012	015
005	018	040	087	017	024	016	012	009	013	012	006	011	023
004	019	034	092	022	024	018	014	014	018	013	007	019	021
012	011	051	075	018	017	015	011	009	015	008	007	017	021
003	020	024	103	023	029	018	014	015	018	015	008	016	024
004	019	047	078	021	020	015	011	014	017	012	007	011	019
002	021	138	088	020	019	016	012	013	018	015	008	915	018
005	018	042	085	020	018	014	013	014	014	012	006	012	017
008	015	040	087	021	018	012	013	014	019	012	005	011	017
002	021	041	086	020	023	016	013	014	014	014	007	014	023
009	014	044	083	022	018	016	010	013	013	014	008	017	014
002	021	030	096	023	021	017	014	016	018	013	008	015	020
005	018	045	082	020	023	014	014	013	013	010	006	011	020
005	018	037	090	021	023	016	013	015	016	011	007	018	020
005	018	057	070	018	016	012	009	011	014	012	006	011	013
007	016	043	084	018	024	013	014	013	016	011	006	012	019
004	019	048	079	018	019	014	010	013	015	012	007	011	018
011	012	060	067	020	017	012	009	011	007	012	006	010	012
004	019	051	072	018	019	010	008	013	014	012	006	006	013
006	017	040	087	019	020	020	013	013	014	013	007	014	023
006	017	026	099	023	026	017	014	015	016	014	006	016	022
009	014	045	082	023	021	015	014	014	010	011	008	020	018
010	013	046	081	020	022	016	010	011	014	009	005	014	020
006	017	031	086	024	026	018	014	016	016	011	007	022	023
007	016	030	097	022	024	021	012	014	016	013	006	017	022
010	013	084	043	010	009	006	005	005	009	006	003	009	006
010	013	065	062	016	018	011	006	009	011	012	007	012	012
007	016	037	090	022	025	016	015	014	016	013	008	016	018
008	015	065	062	016	020	008	011	013	007	012	007	011	014
007	016	022	104	021	025	019	016	016	019	014	006	019	025

TI	TC	O	I	SAV	EX	FR	S	SR	SA	NC	SY	A	C
003	020	030	096	021	027	012	016	015	015	014	006	014	023
006	017	036	091	022	025	015	014	013	017	010	006	018	022
009	014	054	073	021	016	013	010	012	009	011	007	015	016
004	019	034	093	022	023	015	015	014	013	015	008	015	022

	SUM OF SCORES	SUM OF SQUARES	MEAN	VARIANCE
TI	283	2079	6.15	7.3
TC	775	13395	16.86	7.3
O	1927	87333	41.90	143.6
I	3884	334566	84.44	143.9
SAV	940	19504	20.45	6.4
EX	979	21499	21.30	14.4
FR	695	10963	15.12	10.0
S	567	7267	12.34	6.0
SR	591	7885	12.87	6.3
SA	659	9869	14.34	9.3
NC	560	6984	12.18	3.6
SY	310	2146	6.75	1.2
A	663	10093	14.42	11.6
C	864	16926	18.79	15.1

PERSONAL ORIENTATION INVENTORY

RESULTS FROM

EDUCATIONAL AND INDUSTRIAL TESTING SERVICE

Group A - Post-test N = 46

TI	TC	O	I	SAV	EX	FR	S	SR	SA	NC	SY	A	C
004	019	020	107	024	028	020	015	015	018	014	008	019	023
008	015	030	097	023	030	016	014	011	017	014	007	015	020
005	018	031	095	021	025	020	012	014	014	014	007	016	022
008	015	037	087	021	028	013	011	009	015	012	009	013	022
010	013	051	076	020	018	011	012	088	016	008	007	016	017
005	018	027	100	024	023	018	015	014	017	014	007	021	022
011	012	037	090	024	023	017	015	014	012	012	007	018	022
006	017	035	091	020	020	018	015	016	015	011	005	016	022
003	020	039	088	021	019	014	012	014	017	013	007	015	019
003	020	035	090	020	025	016	016	014	019	010	005	012	023
006	017	037	090	023	023	015	014	014	015	012	005	017	021
003	020	027	098	024	026	020	015	016	014	015	008	018	025
004	019	046	081	021	018	014	016	011	013	013	007	012	018
007	016	040	087	022	015	016	014	015	016	011	006	013	021
002	021	033	094	021	024	019	014	015	017	014	006	019	023
008	015	049	078	019	016	014	013	011	015	012	006	014	016
002	021	018	109	024	029	018	016	015	021	015	008	019	024
004	019	040	087	021	025	016	012	015	017	012	007	013	020
003	020	028	099	023	022	017	014	014	019	016	008	018	021
005	018	046	081	019	016	013	012	013	012	012	006	011	019
008	015	034	093	024	020	014	012	015	015	012	007	012	021
003	020	039	087	021	021	017	012	015	013	014	007	016	018
009	014	041	086	022	017	018	010	013	015	014	008	017	019
002	021	029	098	025	026	017	015	016	017	013	009	016	020
003	020	034	093	021	025	015	014	015	016	010	005	013	019
006	017	035	092	020	023	015	011	014	019	011	007	019	019
006	017	052	075	016	017	014	013	010	014	012	006	009	013
004	019	042	084	021	023	011	012	013	017	014	006	009	016
005	018	042	085	020	023	014	010	016	013	013	007	012	018
008	015	059	065	017	014	011	007	007	013	011	004	009	015
002	021	041	085	021	021	013	010	015	016	013	006	011	018
006	017	032	095	022	021	020	015	013	016	012	007	016	022
005	028	020	105	024	028	020	016	015	016	014	007	018	023
008	015	049	078	022	019	014	010	012	014	013	009	017	015
006	017	028	099	021	022	020	015	013	109	012	008	019	024
005	018	025	102	025	016	017	015	016	020	015	009	017	024
005	018	023	104	022	024	019	015	016	018	016	007	017	022
009	014	074	053	014	014	010	007	007	008	008	005	012	007
010	013	037	090	024	023	016	013	014	017	012	008	019	020
006	017	034	093	022	027	015	013	014	018	014	007	013	022
011	012	047	080	020	018	014	011	016	012	012	088	015	019
004	019	019	106	023	028	018	017	016	022	013	006	020	024

TI	TC	O	I	SAV	EX	FR	S	SR	SA	NC	SY	A	C
002	021	034	093	020	027	015	014	013	014	014	006	014	022
003	020	020	107	023	029	019	017	013	019	011	007	020	026
007	016	051	076	020	018	014	010	014	014	010	007	016	016
003	020	032	095	024	028	016	015	014	015	015	009	017	020

	SUM OF SCORES	SUM OF SQUARES	MEAN	VARIANCE
TI	253	1685	5.50	6.3
TC	805	14381	17.51	6.3
O	1680	66988	36.53	122.4
I	4144	378954	90.10	122.4
SAV	989	21497	21.52	5.0
EX	1035	24159	22.51	18.9
FR	734	12036	15.97	7.0
S	606	8238	13.19	5.5
SR	623	8683	13.56	5.3
SA	729	11873	15.87	6.9
NC	582	7512	12.66	3.2
SY	319	2275	6.95	1.3
A	709	11377	15.41	9.7
C	922	19028	20.06	11.9

PERSONAL ORIENTATION INVENTORY

RESULTS FROM

EDUCATIONAL AND INDUSTRIAL TESTING SERVICE

Group B - Pre-test N = 46

TI	TC	O	I	SAV	EX	FR	S	SR	SA	NC	SY	A	C
005	018	035	092	023	024	015	013	015	014	014	005	017	021
005	018	048	073	016	014	014	008	014	015	009	004	015	020
007	016	038	083	020	022	015	016	015	015	011	005	014	021
007	016	043	082	024	015	017	013	015	012	011	007	018	019
005	018	052	075	017	023	013	010	010	015	009	007	014	015
005	018	040	087	021	017	018	012	013	019	009	007	021	019
004	019	031	096	022	026	017	013	015	020	011	007	018	023
002	021	029	098	024	028	017	015	015	018	014	008	019	024
009	014	027	080	016	019	016	012	013	015	010	004	014	020
003	020	025	091	019	022	016	013	014	016	009	005	018	023
004	019	031	096	020	026	016	016	016	019	012	006	017	025
004	019	040	084	018	025	017	011	011	019	008	006	016	022
010	013	037	090	020	025	015	016	011	018	011	005	014	022
011	012	048	079	018	018	015	009	007	013	015	006	014	016
006	017	051	076	020	017	011	012	009	013	015	008	010	012
006	017	042	085	021	013	017	011	015	016	013	007	015	020
005	018	038	077	016	018	012	013	011	015	012	006	015	014
005	018	038	075	017	018	017	011	012	012	012	006	013	021
002	021	021	105	024	028	018	017	016	018	014	008	015	023
007	016	040	087	023	017	020	014	012	015	011	007	020	020
007	016	036	091	023	025	019	015	014	013	012	008	016	022
004	019	025	102	023	025	019	016	015	020	015	007	019	024
005	018	036	091	023	022	013	015	015	014	013	007	017	017
005	018	035	092	022	020	015	014	015	018	012	006	015	020
010	013	053	074	016	021	014	008	008	011	014	007	015	017
012	011	066	061	012	018	012	007	006	011	008	003	010	021
008	015	054	073	017	022	013	007	006	012	013	004	009	020
002	021	021	106	022	031	019	016	014	019	014	008	017	025
007	016	054	073	022	014	016	011	012	011	012	007	017	017
002	021	038	089	020	026	016	013	014	017	013	007	016	019
009	014	051	076	019	021	015	009	009	015	010	006	015	019
010	013	054	073	015	017	016	010	009	015	007	003	019	015
006	017	044	083	020	018	011	012	011	017	013	006	014	019
002	021	034	093	020	024	016	015	014	021	011	006	014	023
007	016	042	085	021	016	017	012	014	015	014	007	018	017
008	015	036	091	021	022	017	013	013	018	012	008	016	017
003	020	028	099	022	021	020	014	015	017	014	006	015	023
004	019	041	086	021	023	016	012	012	019	013	007	016	018
015	008	065	062	018	008	011	009	006	009	012	006	013	011
006	017	040	087	021	016	017	014	016	018	012	006	019	014
006	017	937	090	024	022	017	014	015	017	011	008	017	019
006	017	046	081	016	020	014	012	010	015	011	007	011	017

TI	TC	O	I	SAV	EX	FR	S	SR	SA	NC	SY	A	C
009	014	057	070	018	017	012	009	012	008	012	006	010	015
010	013	048	079	019	021	010	012	010	015	015	008	011	015
003	020	031	096	021	023	017	014	014	019	014	007	017	022
002	021	044	083	024	020	014	011	015	014	014	009	016	018

	SUM OF SCORES	SUM OF SQUARES	MEAN	VARIANCE
TI	280	2102	6.09	8.6
TC	778	13556	16.93	8.6
O	1890	82508	41.10	105.5
I	3897	334971	84.73	104.9
SAV	919	18727	19.99	7.9
EX	949	20483	20.63	19.6
FR	713	11325	15.50	5.9
S	569	7335	12.38	6.4
SR	573	7511	12.47	8.1
SA	715	11529	15.55	9.0
NC	551	6787	12.00	4.0
SY	296	1982	6.45	1.6
A	709	11273	15.43	7.5
C	884	17508	19.22	11.3

PERSONAL ORIENTATION INVENTORY

RESULTS FROM

EDUCATIONAL AND INDUSTRIAL TESTING SERVICE

Group B - Post-test N = 46

TI	TC	O	I	SAV	EX	FR	S	SR	SA	NC	SY	A	C
003	020	038	089	022	021	015	011	016	017	014	006	016	018
004	019	046	078	020	018	017	009	016	013	008	006	016	022
008	015	033	094	023	024	016	017	015	016	012	007	016	022
007	016	034	093	022	018	016	013	016	018	011	007	020	018
006	017	043	084	019	024	013	011	014	018	011	008	013	020
005	028	040	087	022	020	018	012	014	016	009	007	021	020
005	018	028	099	022	028	016	015	015	020	011	008	017	023
004	019	035	090	019	022	016	015	015	016	012	007	016	021
008	015	052	075	016	016	011	013	011	012	011	004	008	019
005	018	028	099	020	027	018	013	015	017	011	007	021	026
003	020	022	104	021	031	019	016	016	021	012	007	018	025
002	021	037	085	019	023	018	011	015	016	007	004	019	019
009	014	040	087	020	020	016	012	014	014	013	006	015	023
007	016	040	087	018	024	017	010	011	015	014	007	017	020
007	016	049	078	016	018	012	009	009	018	012	006	014	014
004	019	045	982	021	014	019	013	014	014	013	007	016	018
002	021	028	086	016	024	014	015	012	017	010	006	013	019
004	019	037	082	017	025	015	010	013	016	012	008	014	022
004	021	019	108	024	030	019	017	016	019	012	008	016	024
010	013	050	077	023	014	018	013	012	012	010	007	019	015
004	019	022	104	024	026	022	016	015	019	012	007	020	021
006	017	027	100	023	025	018	017	015	019	014	007	020	024
003	020	032	095	025	024	015	015	015	016	014	009	017	019
005	018	033	094	024	021	017	016	016	015	013	009	019	020
008	015	043	084	020	021	017	008	011	010	015	007	016	018
010	013	059	064	014	017	011	006	012	009	009	004	007	016
005	018	053	074	016	021	014	008	008	013	010	005	011	019
004	019	020	106	022	030	018	017	015	019	015	008	018	026
006	017	047	080	020	015	016	011	015	014	014	008	016	017
003	020	031	096	021	026	018	015	014	021	013	007	015	021
009	014	045	082	019	026	016	011	007	013	012	007	015	022
009	014	056	071	019	013	014	011	009	014	010	006	017	011
007	016	044	083	022	016	013	013	014	017	012	007	014	017
004	019	028	099	021	016	017	015	015	020	013	006	015	023
007	016	042	085	921	018	014	012	015	012	014	007	017	019
009	014	035	090	023	021	013	014	014	017	013	008	016	018
005	018	035	092	019	019	018	014	015	016	012	005	013	021
006	017	035	092	020	027	014	01[illegible]	013	016	014	009	021	023
008	015	052	075	023	013	017	013	012	012	012	007	914	017
005	018	033	094	024	021	019	015	016	016	014	008	020	109
004	019	031	096	023	022	019	015	014	020	011	009	020	021
008	015	053	073	017	017	014	010	010	017	011	006	014	016

TI	TC	O	I	SAV	EX	FR	S	SR	SA	NC	SY	A	C
001	022	043	084	020	023	014	010	012	016	014	008	013	020
010	013	050	076	017	023	010	006	009	015	014	006	013	017
003	020	026	010	022	025	020	015	015	021	014	008	020	020
004	019	030	095	023	024	016	010	014	021	014	009	019	021

	SUM OF SCORES	SUM OF SQUARES	MEAN	VARIANCE
TI	258	1710	5.61	5.7
TC	800	14176	17.40	5.7
O	1750	71158	38.06	99.6
I	4049	361071	88.03	101.5
SAV	942	19602	20.50	6.7
EX	1001	22741	21.76	20.8
FR	737	12103	16.03	6.4
S	583	7769	12.70	8.2
SR	619	8583	13.47	5.5
SA	743	12397	16.16	8.6
NC	558	6922	12.13	3.3
SY	320	2300	6.96	1.6
A	745	12523	16.21	9.9
C	914	18584	19.87	9.2

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